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HINDUSTANI REVIEW
Vol 49
1926

078144

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Volume XLIX QUARTERLY

516

THE HINDUSTAN REVIEW

BY
...nanda Sinha.

PRINCIPAL FEATURES

Some Remedies for Hindu-Mahomedan Riots

The Problem of Indian States

Present Political Situation in India

The Call of the Community

Progress of Agriculture in India

Tercentenary of Francis Bacon

Full contents inside cover

JULY, 1926

078144

Editor: K. C. MAHINDRA, B. A. (Cantab.)

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The Hindustan Review

FOUNDED 1900 BY Sachchidananda Sinha.

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SOME REMEDIES FOR HINDU-MAHOMEDAN RIOTS.

By SIR P. S. SIVASWAMY AIYER, K.C.S.I., C.I.E.

The tension between the Hindu and the Mahomedan communities, which has been daily growing more and more acute, has manifested itself during the last five years in a series of deplorable outbreaks which must fill with grief and shame the heart of every Indian, who cares for peace and progress in the country. The professions of brotherhood which were made from many a political platform have proved hollow. The unity between the two communities supposed to have been brought about during the height of the Non-co-operation agitation and the Khilafat movement has not been able to withstand the pull of religious fanaticism or communal interest. The need for unity has, no doubt, been realised as indispensable to success in the struggle for political freedom against a foreign Government. But any union preached and based merely upon a hatred of foreign rule can, at best, be only ephemeral. If the appeals for unity had been inspired by a positive and constructive creed, and if efforts had been made to promote mutual understanding, tolerance, kindliness and respect, there might have been a better chance of success. The participation of the Hindus by way of a sympathetic strike in the Khilafat agitation is an instance of the insincerity in public life unwittingly promoted by Mr. Gandhi. It is no wonder that this simulacrum has shared the usual fate of all shams.

While the tension is fairly widespread in both the communities and especially in Northern India, it is due to different causes among the educated classes and the uneducated masses. The antagonism between the masses of the two communities may be traced to the spirit of fanaticism on the one side, or superstition on the other, and to the feeling of religious intolerance. Antipathies based on religious bigotry can be radically cured only by a wider diffusion of higher education. Among the educated classes the tension owes its origin to political ambitions and to a feeling of mutual mistrust. The Mahomedans are distrustful of the manner in which the influence of the Hindu majority may be used in the provinces in which the latter are numerically preponderant. On the other hand, not merely does the Hindu reciprocate this feeling of distrust where the Mahomedans are in a majority, but considers himself justified by actual experience of the manner in which the Mahomedan majority has used its power. The Hindu feels also that owing to the bellicose disposition of the Mahomedan, he has been unduly favoured by the Government and that unless he can also stand up to defend his rights, the Mahomedan will continue to be aggressive and will always claim more than his due and succeed in getting it. The fear of the Mussalman looking always to the West and cherishing schemes of pan-Islamic domination is always present to the mind of the Hindu. The Hindu is convinced that the application of the com-

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nciple, whether in the constitutional mu[illegible]e administrative sphere, is bound to be c[illegible]ful to the State and he does not put rward any claim to office on communal grounds in Northern India. The Mahomedan feels that irrespective of any tests of efficiency or intrinsic merit, preferment to office on communal grounds must be allowed until his community is able to overtake the other in education. Of the two forms of tension existing among the educated classes and the masses, the former must be pronounced to be the most dangerous to the commonweal. The feeling of tension among the lower classes on both sides manifests itself in breaches of the peace which can be dealt with by the strong arm of the law and does not and need not affect the constitutional structure of the Government.

II.

I do not propose to offer any suggestions for the solution of the problem as it affects the educated classes of the two communities. I shall deal with the question only as it affects the masses of the two communities. That this tension is often fomented by some of the educated members of the communities and exploited by them seems credible. The disastrous riots occurring in various places attended with loss of life, injury to person or property and the desecration of places of worship must, to some extent, be ascribed to the baneful influence of the propaganda of class-hatred carried on in the press and on the platform by some sectarian writers and speakers. Conferences have been held and pious resolutions have been passed, but few definite suggestions have been made to deal with the evil. One important weapon in the hands of the Government has been allowed to rust unused. The powers conferred upon the Government by section 153 (a) of the Penal Code and section 108 of the Criminal Procedure Code are ample to deal with the miscreants who promote class hatred by abusing the freedom of the press and the freedom of speech allowed by law. The unwillingness of Government to make use of their powers under these sections is perhaps due to a fear of incurring unpopularity and the possible reproach of taking sides with one party or another. It would be uncharitable to suggest that the unwillingness of Government to interfere is due to any feeling of indifference to the growth of sectarian disunion. Care will, of course, have to be exercised in distinguishing between cases where the motive of the writer or speaker is to incite hatred or violence and cases where a reference is made to previous incidents for the purpose of suggesting lawful measures or remedies for protection. We have known cases in which even the bare mention of incidents like the Moplah rebellion or the Kohat outrages has been criticised as likely to cause ill-feeling. But there ought to be no serious difficulty in determining whether the object of a writer or speaker is to secure the removal of a legitimate grievance or to create bad blood. The first remedy, then, that occurs to one's mind is a prompt and effective use of the powers possessed by the Government under these sections.

III.

The two causes which most commonly lead to communal riots are the practices of cow-killing and the practice of carrying processions with music in front of mosques. As regards the former, there are some Hindus who go to the length of advocating complete prohibition of the slaughter of cows. But it is open to doubt whether Hindus generally would go to this length. If they do, their attitude must be condemned as unreasonable and inconsistent with a due regard for the rights of other sections of the community. But I have heard that what the Hindus object to is not the slaughter of cows in the slaughter-house but their slaughter in public places or in places where the slaughter will be visible to the public, and to the leading of cows destined for slaughter through the public streets in a flaunting manner so as to wound the feelings of the Hindus. That this version is probably correct gains support from the fact that these riots take place only on particular festival days and not on ordinary days during the year. Every one knows that hundreds of cows are slaughtered on ordinary days in the great cities of Calcutta, Bombay and Madras without giving rise to any riots. If this version is correct, the slaughter of the animals whether in public streets or places or in such a manner as to be open to the public view, even though it is made inside a mosque, and so as to offend the feelings of passers-by or of the people in the neighbourhood should be made punishable. The municipal enactments in force in many cities provide against slaughter

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in places not licensed for the purpose. An exception is generally made in connection with religious festivals or places of public worship. While the general rules may be relaxed in regard to such places and occasions, it must be distinctly provided in the licence or by specific legislation that the slaughter should not be made in such a manner as to offend the feelings of the public. The other common cause of riots is the carrying on of processions accompanied by music in front of mosques. Appeals have been made to the members of the two communities to come to an understanding upon this vexed question, but so far without success. It is noteworthy that Hindu-Mahomedan riots are comparatively far less frequent in the Indian States than in British India. The recent riot at Gulbarga, when a large number of Jain and Hindu temples were destroyed, is an exception to the rule.

I had occasion to consider this question with some attention a few years ago. Towards the end of 1919 a Resolution was moved in the Madras Legislative Council that a committee of non-official Hindus and Mahomedans should be appointed to consider what steps could be taken to arrive at an amicable settlement with a view to put a stop to the frequent disturbances between the Mahomedans and the Hindus in connection with the beating of tom-toms and the playing of music during processions in front of mosques. A committee was appointed in 1920 and I was appointed as the chairman. Two meetings of the committee were held during the year and I was subsequently obliged to resign my membership owing to my absence from Madras in connection with my duties in the Legislative Assembly. I believe that the committee came to no conclusion and that it proved abortive. Though I do not consider myself at liberty to state what took place in the committee, there is no objection to my placing before the public some of the views which I then formed and which I still believe to be applicable to the conditions of the present. Before suggesting the remedies to be applied, it is desirable to state briefly the law applicable to the conduct of processions accompanied by music when passing Mahomedan mosques. Disturbances between the followers of different creeds or sects in regard to processions are the result of a conflict of claims of right and the inadequacy of the law to regulate such conflict or of the administration to enforce the due observance of the law where it is adequate. It is a well-established right that an assembly lawfully engaged in the performance of religious worship or religious ceremonies shall be protected from disturbances.

This right is deduced from, or at any rate held to be recognised by, the existence of the provision in section 296 of the Indian Penal Code. It is on the other hand a well-established right that persons may for a lawful purpose use a common highway by parading it with music so that they do not obstruct the use of it by other persons. It was laid down by the Madras High Court that the right to protection in the performance of religious worship or religious ceremonies is limited to an assembly and does not extend to individuals engaged in worship in a public mosque. As assemblies for purposes of worship are scarcely held in any place at all hours but are generally held at appointed hours only, it was held by the Madras High Court that there was no necessity for a rule restricting the right of procession in the neighbourhood of a recognised place of worship except during the appointed hours of congregational worship. The contention of many Mahomedans is that while there are certain primary hours of worship in mosques, persons who are unable to attend during the primary hours are permitted and required to attend the mosque and perform their prayers during all the remaining hours of the day. This contention was negatived by a full bench of the Madras High Court in the Salem case and the decision was approved by the Privy Council in the Aligarh case disposed of by them towards the end of 1924. In the Salem case it was contended that irrespective of the question whether public worship was actually proceeding, the sanctity of a mosque as a building dedicated to public worship required that persons passing the mosque should stop the playing of music. The Court rejerted this contention also and held that it would have to be considered whether such a custom could, even if proved, be regarded as reasonable. In their recent decision the Privy Council have also approved the view of the Madras High Court that persons of whatever sect are entitled to conduct religious processions through the public streets so that they do not interfere with the ordinary use of such streets by the public and subject to such directions as the Magistrates may lawfully give to prevent the obstruction of the thoroughfare or breaches of the public peace.

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IV.

Any claim by the Mahomedan community to interdict processions with music at times other than the periods set apart for congregational worship and in derogation of the right of procession can only be justified on the ground of usage. How far any particular usage should be recognised is a question which can only be solved by considerations of general expediency and by determining whether the restriction of right involved in the recognition of the usage is or is not reasonable under the existing conditions of society. In some cases there has been a claim by Mahomedans in particular localities to prohibit the performance of music even in private houses during the Muharram season. The fact that the Mahommedans might have forced the Hindus to respect their religion when they were in power or that even when their supremacy ceased they might have by a show or threat of force compelled a concession to their prejudices would not be a ground for recognising such an unreasonable custom. But, granting that a claim to interdict the playing of music during all hours of the day would not be unreasonable, it would have to be shown with reference to the particular mosque that such a claim has been recognised as a valid custom. The procedure usually followed by the authorities is, it is believed, to ascertain from the authorities of the mosque or the local Mahomedan community the hours of congregational worship. When they refuse to give the information, the Magistrates and the Police must fix certain hours for the congregational worship to the best of their own lights. In cases where the claim to stop the playing of music extends to all hours of the day, the claim should be required to be established by clear proof of a valid custom. The custom being ascertained, it lies upon the Executive to protect the parties in the enjoyment of their respective rights. Magistrates are too often in the habit of interdicting the exercise of legal rights on the ground of the likelihood of a breach of the peace. While recognizing the powers of the magistracy to prohibit the exercise even of a legal right when there is a danger of an infraction of the public peace, it was pointed out by Sir Charles Turner, C. J., that the repetition of such orders is bound to create the impression that the authorities are powerless to protect persons in the enjoyment of their civil rights and against the class from whom violence is apprehended. When this impression takes hold of the minds of large sections of the population, graver dangers are to be apprehended from refusing than from conceding protection to the legitimate enjoyment of civil rights. The essential step, then which seems to be called for in connection with the disputes over the playing of music before mosques, is to ascertain whether any valid custom has been established of prohibiting the playing of music in front of the mosques during all hours of the day.

While the remarks made above apply to existing mosques, the remedy called for in the case of new places of public worship is more by way of preventive action. Every new place of public worship should be regarded as a potential source of communal friction and no building should be allowed to be erected except with the previous permission of the Government. The previous sanction of the Government to the construction of new buildings for public worship has been required either by legislation or by administrative order in the States of Mysore, Travancore, Cochin and Hyderabad and the enforcement of the rule has been attended with great success in the prevention of communal riots. With reference to the conditions in Southern India, I formulated some detailed suggestions for the preventive action recommended and I reproduce the more important of them below.

1. Where any community intends to erect any new building for public worship or to convert any existing building into one for public worship, or to alter any entrance thereof, or to extend or alter any existing temple, mosque or church beyond the limits of the existing site, the previous permission of the Government should be obtained, after furnishing the prescribed plans and information and after notice to the communities interested.

2. Permission should be refused:

(*a*) Where the new building is within the ambit of the customary religious procession of the worshippers of any existing temple or church;

(*b*) Where the street in which the new building is proposed to be erected is wholly or mainly inhabited by the followers of a different creed or sect and elsewhere the position is such

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as will inevitably create ill-feeling or danger to the public peace;

(*c*) Where any proposed extension of an existing building for public worship would bring it into such close proximity to a rival place of worship as to be likely to give rise to ill-feeling;

(*d*) Where it is proposed to alter the main entrance of a mosque, temple or church so as to make it newly face a high-road or thoroughfare.

3. A mosque erected in future with the previous sanction of the Government should be entitled to the same recognition in respect of prohibition of music as an old mosque irrespective of the question of its age.

4. To carry out this policy effectively, a register should be prepared by the District Officers of the existing buildings for public worship actually in use on some suitable date anterior to the legislation as may be specified.

THE PROBLEM OF INDIAN STATES—II.

By "AN EX-MINISTER."

We considered in our first article some of the grievances of the subjects of Indian States. They mostly proceed from the purely autocratic nature of their system of administration and this kind of administration is not subject to the general process of evolution. Other grievances are due to the subordinate nature of these States which have no status in international law, but are entirely unrelated to each other except through the common overlordship of the British Government. So far as foreign countries are concerned these States form as complete a part of British Empire as any British district. Passports, status abroad, emigration, etc., present the same problems to their subjects as to British Indian subjects; only the former have to go through two channels, while the latter have to go through only one. As regards inter-state relations they are exclusively regulated through the British political officers except in certain cases of a routine nature. In several parts of India these States are interlaced with each other and various kinds of disputes often arise which have to be adjudicated upon by the political officers who are foreign to these States. The State subjects have in many cases to be under two masters, one the visible ruler of the State, and the other the invisible, though perhaps even more autocratic, political officer attached to the State. This invisible rule often acts in devious ways and is not subject to the usual checks of free discussion and publicity.

The system of law prevalent in a State is generally anomalous. Most of the laws passed in British India are made applicable to States by notifications of their rulers, but each State has some special laws of its own. The well-known uncertainty and incognoscibility of law is thus accentuated in the case of these States. When we add to this fact the further fact that the Judges in most of these States are not as competent as those in British India, have not the same security of tenure as in the case of the judges of the Chartered High Courts, and are supposed to be susceptible to underhand influences, the position of the subjects of Indian States is often the most pitiable and it is no wonder that they often look with envy on the judicial administration in British India. The recent strictures passed by the Chief Justice of Madras on the so-called justice administered in Hyderabad is a case in point. Many cases of injustice in this and other States are whispered about, though full details are naturally wanting. It is not uncommon to have persons rotting in jail for years without any charge being brought against them, the only reason being the will of the ruler,

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occassionally put in motion by the political officers.* When such things occur in British India, a big agitation is the consequence and even Parliament may take cognisance of the matter. But similar things take place even more frequently in the States and nobody is any the wiser and even the small satisfaction of public resentment is denied to the aggrieved party.

It is but fair to mention some of the points on which these States have a just cause of complaint. Their subjection to the impalpable will of the political officers has already been mentioned. Another just complaint is the indirect taxation levied upon the States by the Government of India. Most of these States are landlocked and any customs duties imposed by Government are automatically paid by the subjects of the States. Thus, when India changed from a free trade country to one with a high customs tariff, the proceeds of this tariff did not benefit these States in the least. They can, therefore, naturally complain of these heavy burdens laid upon them without their consent. To a certain extent they serve to pay for the increased cost of defence of the whole country of which these States form a part ; but the original treaties with the States made permanent allowance for this purpose and very often large slices of their territories had been ceded to pay for the common defence, and arrangements about Imperial Service troops have been also made once for all. The States can, therefore, make a just claim to a fair apportionment of the burden between themselves and the Government of India. In this connection it may, however, be mentioned that some States which have a seaboard are often utilised for the purpose of smuggling and thus depriving the Government of India of a large portion of its customs revenue. Many difficulties are known to occur from a lax administration of customs in these States and the Virangaum customs line was for a long time a great, though necessary, barrier for the protection of this revenue. The high tariff of the present day has increased the temptations in the path of the smuggler or unscrupulous rulers of maritime Indian States. But in considering this question there are various points to be remembered. The cost of defence both on land and water as well as for internal peace is the first point. Then, again, the States take advantage of many of the facilities provided by the Central or Provincial Governments. Thus, they do not maintain a complete system of educational institutions and make use of those in British India for which they pay nothing. Similarly, in the case of hospitals, research institutes, post and telegraphs (which are hardly a paying commercial concern), communications, cost of maintaining foreign relations, etc., the cost of these should all be debited partially to these States and one does not know whether, on the whole, the States will gain or lose by proper apportionment of taxation and cost of common services. Further, this disability of having to pay import duties to a foreign State holds even in the case of independent States which have no sea frontiers. A fair solution of this question cannot be reached on a partial consideration of this matter alone, but must form a part of a general settlement of the whole problem of these States.

*It was only the other day that a near relative of the ex-Maharaja of Indore, who was made to undergo a long term of imprisonment without trial, was released by the order of the Government. (Ed. H. R.)

II.

Again, a large number of the difficulties of these States arises from their small size and often an inconvenient distribution of their territories. Many of them owing to their isolated bits of territory have to maintain more administrative officers than would be necessary for an equal area or population if compact. But the States are so jealous of any scheme of redistribution that they will spend lakhs of rupees in fighting to the bitter end to preserve what they consider their rights and the subjects of British territory would not be willing to go under the States as at present administered though the converse is probably quite easy except from a purely sentimental point of view. A solution of all these difficulties can be only found in a radical reconstruction of India under a new feudal constitution. We shall venture to suggest such a reconstruction even though it will be very difficult to effect it in practice.

It is necessary, in the first place, that for any administration to be fairly efficient in the modern sense, it should be of a fair size, have a certain minimum amount of revenue and a minimum population. It is difficult to lay down any definite figures, but as a rough guide it will be safe to say that a State, with less than fifteen million population and less than five crores of

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revenue, will not be capable of maintaining an advanced Government which is getting more and more costly. Even a province like Assam cannot maintain a High Court, a University and various other departments which require an efficient, well-paid and moderately numerous cadre of officers. Many officers have to do duties of various distinct kinds and specialisation so necessary for efficiency is not possible. Any State whose revenue is less than two or three crores should not in any case be allowed to exist as a separate administration, and it would be better to go in for a more thoroughgoing scheme of redistribution of provinces and States.

The redistribution of the various provinces on a linguistic basis has often been advanced. But this will hardly be as beneficial as it might be unless the States were also considered along with these prospects. Take the case of the Karnatak or the Kannada-speaking portion of the country. This part is now under five main administrations (omitting smaller States) *viz.* Bombay with its four Kanarese districts, Madras with about three, Coorg, the whole of Mysore and a good part of Hyderabad. If only the first three were amalgamated into one single province, it would form a small province, and would be intersected by large islands in the shape of slices of States territory. The whole of natural Karnatak, however, will form a very efficient administration, will create and foster a spirit of proper provincial patriotism, and may perhaps emulate the glories of the empire of Vijayanagar. The Andhradesh is divided between Madras Presidency and Hyderabad ; the Utkal province is divided between Madras, the Central Provinces Bihar and Orissa, and several small States. The greater Maharashtra is divided between Bombay, the Central Provinces and Berar, Hyderabad and the large number of Southern Mahratha States the chief of which is Kolhapur. Gujarat with the States of Kathiawar and the territory of the Gaekward will form a convenient natural administrative unit ; but the five Gujrati districts of British India alone will be too small a unit. The same is the case with the Malayalam-speaking portions of the country. The several Hindi-speaking States are generally too small but joined together with each other and with the adjacent districts of British India will form about four States of appropriate size and population. Thus the whole of India, British as well as State, should be divided into between twenty and thirty provinces of decent size and should form parts of federated Empire of India.

If these new States were given a proper constitution of an advanced nature and one capable of gradual evolution according to the wishes of the people of those States themselves, there would arise no objection on the part of the present subjects of British India to form part of these new units. Some adaptation of the present position of the rulers would be required. While about ten of these contemplated States will remain under British Governors as at present, the remaining may have as their heads the rulers of some of the States. Thus Karanatak may have as its constitutional Governor the Maharajah of Mysore. The heads of the smaller States will have to lose their independent powers but may for the time form an upper house in the provincial legislature. These heads should have a definite fixed allowance guaranteed to them as their personal income which should be heritable by the law of primogeniture. It may even be possible to have Governors of these provinces elected for life or for a long term out of the scions of these ruling families by the upper house just mentioned or better still by a plebiscite of the people. The actual administration should be carried on with the help of ministers responsible to the majority of an elected Legislative Council.

The powers of these newly-constituted provinces should be approximately the same as those of the present provinces of British India ; all central functions such as defence, tariffs, railways, post and telegraphs, foreign relations, and all residuary powers should be in charge of the Federal Government. The general system of law should be uniform over the whole of British India though the provinces should be able to pass provincial legislation on minor matters. Each province should have a duly-constituted High Court and there should be a Central Court of Appeal or a Privy Council for the whole of India.

The constitutional heads of these provinces, when selected from the present ruling families, should have a stated allowance as a Civil list which should be approximately about ten per cent. of the present revenues of their States, while to those whose powers are to be taken away, a similar proportion should be assigned as

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a permanent cash *jagir* without the responsibility of having to carry on an administration. The young sons of these chiefs should descend into the ranks of commoners as the grandsons of the King of England do now. One of the great drawbacks of these States is the large numbers of these relations of the Chief who consider it below their dignity to do any useful work whatever and depend on the charity of the ruling heads of their families for their maintenance.

As an intermediate stage to this wholesale redistribution, we may suggest a small amount of adjustment by having a federation of the big States into a provincial administration, with chiefs of States of a certain size being made Collectors of districts into which their States should be transferred and the chiefs of States of smaller size into heads of *talukas*. There should be a much greater degree of autonomy in these districts and *talukas*, than is possible in British India, but the larger questions should be settled by the larger provincial federation, and all the All-India questions should be in the hands of a Federal Central Government on which the provincial federations should have a voice. To constitute districts and *talukas* out of these States some redistribution both between their territories *inter se* and the British parts will be required. The ideal, however, should be the attainment of a final Federal Government for all India with hereditary element removed as far as possible from the administrative part of the machinery.

III.

Even supposing that such far-reaching schemes are not within the range of practical politics, certain reforms can be suggested which will tend to bring these States into line with modern ideas. First among these is the immediate grant of a certain amount of responsibility to popular elected assemblies in each State. In no case should this responsibility be less than that granted in British India. When such responsible Government is seen to work in actual practice for some years the path would be easier in the way of redistribution of further reforms. The Chiefs should agree or be made to agree to some limitation of their autocratic powers. Really speaking, such a limitation would increase the power and influence of these States to a far greater extent than at present. The indirect pressure of political officers on the Chiefs would be considerably reduced as these can say that they are unable to do many of the things that they are pressed to do as the popular assemblies have first to agree to them. A good deal of indirect corruption in the administration of the States will thus automatically disappear.

Secondly, the personal expenses of the Chiefs should be rigidly limited to a fixed definite amount not greater than ten per cent. of the present revenues of the State. These personal expenses now form a bottomless pit, but the Chiefs must be made to realise their duties in this matter like any other private individual. The people in the States would not be averse to the payment of taxes, even new taxes, when they know that the proceeds are to be used for their own benefit. The stern control over the budget is the first essential in any reform of the States.

Thirdly, there should be a regular administration of the law which should be in the hands of competent judges with a reasonable security in the tenure of their office. There should be final appeal to some body outside the States like an Indian Privy Council, though in criminal case the Chief should retain his prerogation of mercy to a convicted offender.

Fourthly, the States should be required to have competent services as far as possible and the public servants should be assured perfect security during good behaviour. The subjects of the States should have preferential claims on the offices in the States and outsiders should be imported only when suitable men are not available. The Public Service Commission of India should be allowed to place itself at the disposal of the States in any question of recruitment or quasi-judicial proceedings.

Fifthly, the Government of India should have power to require the States to agree to any action which it considers, in concurrence with the elected legislature, necessary in the interests of the whole country. There should be a third chamber in the legislature to which the representatives of the people in the States, and all the British Provinces should be appointed. Any proposal, passed by the two ordinary houses of legislature, which has any direct effect upon the States should require the sanction of this new chamber before coming into effect. The matters that will be discussed will include among others, any changes in the Customs tariff railway policy, prohibition as applied to

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the whole of India, etc., and no State should be allowed to stand upon its technical legal rights if they are required to be altered in the interests of the country. Such a matter as the construction of a direct railway between Bombay and Karachi through Cutch should be placed before it.

Sixthly, the freedom now given to the Chiefs to adopt should be withdrawn and if the heirs of any present Chief through direct male line should disappear, then the State should be incorporated in the regular parts of British India. This would in time reduce the magnitude of the problem of the States by a natural process.

Seventhly, with the constitution of a new chamber as suggested above, the customs administration of maritime Indian States should be taken over by the Government of India and similarly, the control of all railways. The local currency still used in some States should go as also customs barriers within the whole of India. Those States that at present receive a revenue from internal customs should make up the loss of this income by the imposition of other kinds of taxation.

Many other suggestions can be made in the direction. It is evident that the position of these States is getting more and more anomalous with the passage of time and the growth of political ideas. The recent letter of the Government of India to H. E. H. the Nizam has done great service in removing some of the laboured cobwebs which have been accumulating during the last two centuries. It brings the question once more on the plane of reality. Phrases and compliments which have grown out of date should be severely discarded. It is, however, not the object of this discussion to hand over the further control of the States to the Government of India as at present constituted. A survey of the whole constitutional problem is immediately necessary. Even before the Royal Commission on the Government of India Act is appointed, there should be appointed a strong Commission to inquire into the question of the States, to formulate definite proposals on the position they are to occupy in the federated India of the future. This Commission will have to be largely constituted from statesmen of the first rank drawn from all political parties in England with a small representation of the Chiefs, their subjects, and the people of British India. It is an imperial problem in the widest sense of the term. The treaties with the States are obligations entered into on behalf of His Majesty and only the highest in the Empire will be competent to review them. But if India is to form a strong component part of the Empire, an effort should be made to get rid of some of the difficulties by a surgical process. It will have to be in the nature of a sudden great change and not a gradual evolution and the men in whose hands the destinies of the Empire and the people of India are placed have to take their homage in both hands and grapple with this most fundamental problem of the position of Indian States and their rulers.

A CALL TO INDIAN MUSICIANS.

By D. RUDHYAR.

(*French-American Composer and Philosopher*).

There are moments in the history of the world when the various races and civilizations are stirred and shaken to their depths, when new forces arise, and old ones which had become dormant awaken and compel men, who had worshipped for centuries only their shadows, to bow before their new vitality and become one with them. Such is our time. From everywhere problems force themselves upon our attention, ask us for solutions, and there will be no peace and no joy in our respective contents unless we realize the meaning of the

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great revolution of ideas which has come, unless, after having shaken our deadly inertia, we dare to question everything which until then we had accepted by mere force of habit, and swear not to rest unless we find a real solution, universal and not particular, illuminating to our understanding and not only pleasing to our brains or vanity, soul-satisfying in its philosophy and not agreeable to our materialistic selfishness, however disguised under beautiful words.

This is true in the realm of music as well as of civilization; for music is the very centre of culture, the direct expression of the individual or collective Will of man. Music is magic and power; and, as India has always known but Europe had sadly forgotten, music when performed by men who know themselves as Souls, is able to lead others to soul-realization and eventually to liberation; music is the manifestation of a *sakti* which, if spiritually used, may transfigure our very nature and bring our physical-psychic lives in contact with the spiritual Life of our Soul.

Music is always great when the power of the soul is great in a civilization. But there are two kinds of soul; the spiritual and the intellectual. In the old Aryavarta civilization was illumined with the radiance of *Atma*, the Universal Self; and music was truly the song of the Gandharvas, of those spiritual beings who are our very Higher Selves in the celestial spheres. But in Europe, after that the people of Greece and Rome perverted the ancient beauty of Asia, after that ambitious bishops perverted the real Christianity of Jesus and killed the Gnostics who were the true Christians, after that the spirit was dead and intellect took its place and ruled. And thus music became more and more an intellectual combination of mathematical symbols, an intellectual recreation to please the senses. Music became artificial; it broke away from Nature. It became used by the personal self for selfish enjoyment and for the sake of money. And the entire civilization of Europe has become spiritually dead, though great efforts were made last century and are still being made now to ressuscitate the Soul of the West, especially in America.

But what became of the ancient Aryan civilization of India, where music was the song of the Gandharvas and the great Agnihotris of the Vedic period chanted their *mantrams* which is Life? What became of the civilization of Krishna and of His divine music played to the Gopis? What of the India of Gautama the Buddha, of Sankaracharya, even of the great Reformers of the fifteenth century? Europe killed her real Christians and glorified a materialistic intellectuality; but India forgot her great spirituality and only a few individuals are left to sing what remains of the glorious songs of ancient days, the treatises of music have become obscured and difficult to understand because the philosophy which made them clear has been forgotten by most musicians, and the very substance of music has been perverted under the influence of the intellectual ideas from the West perhaps, but, perhaps still more because, the sacrificial food offered to the music-devas being no longer offered with the true devotion which is knowledge and spiritual devotion, it could no longer feed the Gandharvas who departed from music.

Western ideas, the false and ridiculous chronology of the Orientalists confusing cycles, dates and personages, the importation of foreign instruments, the materialistic interpretation of ancient books, and many other causes have created such a confusion that Indian music is a great darkness, even to most Indians who have but their intuition and innate traditions to go by. There is a great longing for knowledge and for rebirth, but what can be done before the ancient Aryan philosophy itself becomes alive again in the souls, that philosophy which was the foundation of the music which was a spiritual power? It is only as music becomes reintegrated into the philosophy of life itself, when the musician becomes a spiritual man, that knowledge becomes real, that *srutis* and *swaras* and *gramas* can be understood. And if those three great elements of the *substance of music* are not in harmony with Nature itself, never will the Gandharvas pour their lives into the *ragas* which the musicians can try to produce. For music is Nature itself, creative Nature. So it was of old; so it has ceased to be. Indian music will never be great again if it does not become Nature, if it does not base itself again on the very Law of Sound, this Law of which the Harmonic Series of overtones is the representation on the physical plane. Music is sound, and therefore, it must grow as sound grows. And the *srutis*, so much talked about and so little understood by Westerners and Indians alike, are the very symbols of this growth of sound, which is in every respect similar to the growth of a seed into a tree.

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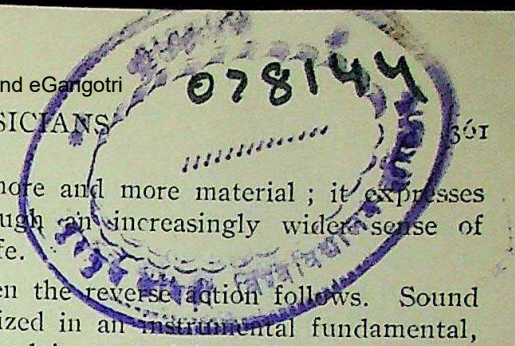

Within the seed is contained the potential image of the complete plant and is condensed as it were the life-energy necessary for the plant's growth. When germination begins, this life-energy, which was like a wound-up spring, unwinds itself, and the rhythm of this unwinding is a very definite one manifesting in a spiral, following a characteristic law of periodicity and retardation. In certain plants this is made very patent by nodes appearing at certain intervals ; the disposition of the leaves upon the stem, the relative lengths of the phalanges of the human fingers, are examples showing how this law, which it would be too long to describe in detail, works. It is the great cyclic law of Nature, and therefore, the law of sound, the law of the Harmonic Series.

Take a string one inch in length and pluck it, you have a sound. Extend it to two, and three and four, and five inches, inch by inch indefinitely. And you get the *descending* series of harmonics. Take a string now 44 inches long, and sound out the tones produced by twenty-two, twenty-three, twenty-four, etc..... inches, till you get to a length of forty-four inches. What you have done is merely to produce the twenty-two *srutis* ! We said the *sruti* was an inch, but of course that depends on the thickness of the string and a few other considerations ; it is merely a simple way of putting it. The important point is that the *srutis* are *units of vibrating matter ;* and not, as most people believe, definite and equal musical intervals, measurable as proportions between frequencies (number of vibration per second).

The idea is a capital one. If *srutis* are units of vibrating matter, Indian music rests upon *substance ;* if they are intervals it rests upon *intellectual relations*. Intervals are mere intellectual relations, as conceived by Europeans. The terms of these relations do not matter ; they are mere abstractions. But when music rests upon vibrating substance, everything changes. For sound becomes the very soul of this natural, living substance.

In the example mentioned, we see the energy of sound (of the seed) expanding in matter, conquering space—exactly as the little stem of the plant conquers space and expands through the air. And this gives us a *descending scale*, for the longer the string the lower the tone produced. Such a descending scale symbolizes the descent of spirit into matter, the incarnation of the Soul. Sound, or the Soul, becomes more and more material ; it expresses itself through an increasingly wider sense of material life.

But then the reverse action follows. Sound immaterialized in an instrumental fundamental, —or the Soul incarnated in a body,— liberates itself progressively from matter. It rises like fire toward a spiritual condition, *Moksha* or *Nirvana*. This is the ascending series of overtones, studied now by Western science, the *ascending scale* of music, the evolutionary aspect of sound. This series is produced by plucking a string of 44, then 43, 42, 41, etc.....units. When you reach the length of 22 units, you have had your twenty-two *srutis*, in ascending order.

This conception of the *srutis* is not a personal one. In the first issue of the magazine the *Theosophist* November, 1879, a long article appeared signed by a certain Bulwant Trimbuk, Secretary of the Poona "Gayan Samaj" where this theory of the *srutis* is given, though only in a very incomplete manner, that is, without any philosophical explanations. In the booklet "The Hindu musical scale" by K. B. Deval, the same theory is mentioned as being exposed by two musicians Balawant Trimbak Sahasrabuddhe and Bhavanrao Pingale. Mr. Deval declares that such is incorrect and claims that *srutis* are constant proportions between frequencies ; but there are no definite arguments advanced justifying such an opinion, which to my mind originated in a confusion brought about by the spread of Pythagorean ideas in India long ago. What Pythagoras *actually* taught however has never been known ; his teachings were secret, and what we know of them is through false or treacherous students who spread them for their own glory after the school of Krotona was destroyed.

The important point to understand is that if our theory is correct, *srutis* are not fixed proportions, and, therefore, have not all the same values as intervals. They do not correspond to anything which can ever be fitted into the European system. Any mixing up of the European system with the Indian will kill whatever remains of the latter. This very conception of the *srutis* as units of vibrating substance, is absolutely foreign to European thought.

The determining of the actual place of the seven *swaras* within the cycle of the twenty-two *srutis* will follow the new reinterpretation of the cycle of ascending

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and descending *srutis* is almost like a circle, a sphere or egg. To fix within this egg, or aura of music, the seven focal centres or *chakras* (*swaras*) this is the next problem. It is the old idea of the squaring of the circle ; for $\frac{22}{7}$ equals approximately the value *Pi* (3. 1416) which is the measure of the relation of circumference to radius. Various figures have been given, that is various ways of dividing 22 into seven factors. What seems quite definite is the attribution of two *srutis* to the last interval *Ni—Sa*. But the important point which we want to stress here, unable as we are to discuss at length the position of the *swaras*, is that the sum of three *srutis* at the beginning of the scale (*grama*) and the sum of three *srutis* at the end of this scale means two *different intervals*, in the Western meaning of the term. Another difference comes according as we consider the *srutis* in a descending *grama*, that is the *Gandara grama* of olden days now forgotten, or in an ascending *grama*, like the *Sa-grama*.

And this brings us again to the mysterious problem of ascending and descending *gramas*. It seems obvious that the archaic *Gandhara grama* was a descending progression of tones, symbolizing the very process of incarnation of the Gandharvas as Human Souls. Later on, possibly at the beginning of the *Kali Yuga* or perhaps at the time of the last Buddha, a reversal took place, and the ascending *gramas* became preponderant, the *Sa-grama* and *Ma-grama*. I personally believe that the *Ma-grama* is the oldest and a reversion of the *Gandhara grama ;* that the *Sa-grama* is something very different which perhaps has never been fully understood since the beginning of the Christian era ; that the *true Sa-grama*, born in the South perhaps at the time of the true Reformation of Sri Sankara-Acharya, was quickly misunderstood, as was misunderstood the Pythagorean scale in Greece ; and that perhaps both those misunderstood scales were one and the same. Yet tangible proofs of such an assertion are lacking, as far as I am concerned at any rate, and the subject is too vast to discuss it here.

What I have attempted to do above has been merely to point out where the fundamental problems confronting Indian musicinns lay, as well as indicating some possible solutions born out of a slight understanding of the philosophical elements involved. It is enough to show, however, that the path of Indian music lies far, very far away from the old and dying system of European music. The classical-romantic music of Europe is dead. A new Western music is slowly, very slowly, being evolved in America, and it finds in the great Russian composer, recently dead, Scriabin, its foremost pioneer.

But this new Western music can never be complete and never reach pure spirituality, unless the true music of Aryavarta is reborn to bring to the Western races a *new sense of* melody. Real, living, soul-energized melodies *must* come from the East. The attempt of some Western composers to evolve quarter-tone and eight-tones is but a poor substitute to the real thing. To India belongs the task of regenerating the melodies of the world. This is her great spiritual mission but one which cannot possibly be performed unless Indian musicians begin again to study with a philosophical and spiritual mind the mysteries of Music and above all of Sound. I, a Westerner and a composer, entreat them to do so. I call upon them to rise to the great task which is theirs. In Music there is power and life. This power in ignorant or lethargic hands means death. O my brothers, has there not been enough death in this miserable world? And shall we not be strong enough to work, hand in hand, for the New Life which shall flow over the whole world and make of men, gods?

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THE PURCHASING POWER PARITY.

By PROF. BRIJ NARAIN, M.A., *Prof. of Economics, Sanatan Dharma College, Lahore.*

Exchange is subject to both temporary and permanent influences. Temporary factors are represented by variations in the international balance of payments; permanent factors by variations in purchasing power parities. It is claimed that the experience of past few years shows "that the effects of changes in the purchasing power parity are powerful enough to override altogether those of changes in the balance of international payments". This is the explanation of the improvement in the £ sterling in relation to the dollar since 1920.*

The theory of purchasing power parities has been subjected to a detailed examination, among others, by Dr. Karl M. Obenaus and Dr. Andreas Revai. Dr. Obenaus† makes a study of the Italian exchange between 1914 and 1919, and Dr. Revai of the course of French exchange since 1914‡. Before proceeding to discuss the results of Indian experience, I may summarise briefly the conclusions of these writers.

The rise of prices during the war was greater in Italy than in France, England or the United States of America. In these circumstances the fall in the value of the lire in terms of the currencies of France, England and the United States was to be expected. But as pointed out by Dr. Obenaus, there is no correspondence between the movements of prices and exchange in Italy in the second half of 1918 and the first few months of 1919: "Although during this period the internal price level fell only 25 per cent. the Swiss franc fell at the same time about 50 per cent. The internal purchasing power of money," Dr. Obenaus concludes, "does not by itself explain the course of the Italian exchange during the war."§

Dr. Obenaus then proceeds to examine other factors which have a bearing on exchange. In the second half of 1914 Italian exchange remained near gold parity as the trade balance was comparatively favourable to Italy, and large sums of money were brought into Italy by emigrants returning to their country immediately after the outbreak of war. Exchange began to rise in the spring of 1915 owing to the increasing imports of war materials. The rise of exchange was checked in the summer of 1916 owing to rumours of peace and the export of gold from Italy. Exchange rose suddenly in March, 1917, owing to the outbreak of the Russian revolution which endangered the cause of the Allies, but the entry of the United States into the war exercised a favourable influence on exchange. The appreciable rise in November, 1917, was due to the defeat at Isonzo. The fall in exchange in the latter half of 1918 was due to the decisive victories of the Allies, decrease in imports for military purposes, the grant of large foreign credits to Italy, and lastly, large purchases of lire in foreign countries. The rise in exchange which commenced in April, 1919, was caused by the exhaustion of foreign credits and the heavy imports of foreign goods required for the reconstruction of peace-time economy.

Dr. Revai's interesting study shows that while purchasing power parities and French

The Statist, May 16, 1925, p. 834: "The great rise since February, 1920, in the value of the £ in relation to the dollar can never be accounted for by reference purely to the British and American balances of payments. Indeed, the relevant statistics would show, even when full account is taken of America's huge foreign lending, that the £ ought to have depreciated over those years in relation to the dollar instead of appreciating. More recently, the annual buying season for dollars, during which the balance of payments has been undoubtedly against this country, was not able to prevent a rise in sterling in the autumn of last year. The true explanation of the rise in sterling is, of course, that the purchasing power parity between sterling and the dollar has moved in favour of sterling since the early months of 1920—that despite a substantial net rise in the internal purchasing power of the dollar since then, the internal purchasing power of sterling has risen even more—and this, too, although the balance of payments may have been on the whole against Great Britain and in favour of America."

†Die Italienischen Wechselkurse wahrend der Jahre 1914-1919, von Dr. Karl M. Obenaus. Lischke & Seidel, 1922.

‡Die Auslaendischen Wechselkurse in Frankreich seit 1914, von Dr. Andreas Revai. Duncker and Humblot, Munchen, 1925.

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exchange ran parallel in 1914, in 1915 purchasing power parities rose above exchange and remained so till the beginning of 1919. In the middle of 1919 the two coincided, but towards the end of the year exchange rose above purchasing power parity. The two met again in the beginning of 1922, but they diverged in the middle of the year, exchange rising above the price parity. "Purchasing power parities", says Dr. Revai, "did not exactly coincide with exchange; there were often divergences in the one direction or the other, for understanding which it is necessary to consider the relation between supply and demand in the exchange market."*

Dr. Revai then refers to the factors which influenced French exchange during the war and subsequent years, such as the grant of foreign credits to France, the unfavourable balance of payments during the war, political developments in France and speculative purchases of francs caused by changes in the political situation. He concludes his examination as follows:—

"The conclusion may be drawn from this comparison that so long as the supply of foreign means of payments preponderates, exchange is lower than purchasing power parities. When, however, demand for foreign means of payments preponderates, exchange is higher than purchasing power parities. The comparison of French exchange with purchasing power parities and with market conditions confirms the view that the two theories do not exclude, but supplement each other, and that movements of exchange can be satisfactorily explained only by a combination of the two theories."†

Indian experience shows that the "permanent" or the "more fundamental" influences, that is, purchasing power parities, offer very little or no explanation of the fluctuations of Indian exchange since 1914, and that this explanation is to be found in "temporary influences,' *viz.*, India's balance of payments and the fluctuations in the price of silver.

Indian exchange rose during the war because of our favourable balances of trade, and the heavy demand for Indian rupees for other reasons.

The invisible exports and imports of India (freights, insurance, interest, transfer of profits, movements of capital, etc.) cannot be valued accurately, but the most important item in India's balance of payments is the balance of trade. Before the war the balance of trade was generally in India's favour. The average net exports from India in 1909-10 to 1913-14 amounted to a little over £52 millions. The immediate effect of the war was to reduce net exports, which in 1914-15 amounted to only £29,108,000 and in 1915-16 to £44,026,000; but in the last three years of the war, while imports had declined heavily, exports increased, so that net exports in 1916-17, 1917-18 and 1918-19 exceeded the average of the five pre-war years:†—

Year	Exports. £1,000	Imports. £1,000	Net exports. £1,000
1916-17	1,60,591	99,748	60,843
1917-18	1,61,700	1,00,280	61,420
1918-19	1,69,230	1,12,690	56,540

At the same time India formed the base of military operations in Mesopotamia, Persia and East Africa, and the Government of India provided funds for meeting the cost of these operations and civil expenditure in occupied territory. In addition the Government of India undertook to finance purchases made in India by certain Dominions and Colonies, and to assist American buyers of Indian produce in 1917-18 and 1918-19.

"These exceptional disbursements", says the Report of the Indian Currency Committee of 1920, "created a heavy additional demand for Indian currency."*

While the demand for Indian rupees had increased considerably, the imports of gold and silver declined, total imports in 1914-15 to 1918-19 amounting to only £35,984,000 as against £120,242,000 in the five pre-war years.

Considering the abnormal increase in the

*Die Auslaendischen Wechselkurse in Frankreich seit 1914, p. 99.
†*Ibid.* p. 101.

†Report of the Indian Currency Committee, 1920, Section 12.

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demand for rupees and the decline in the imports of gold and silver into India, the rise in exchange was inevitable.*

The following table shows, for the month of January of each year from 1915 to 1925, the rate of exchange per rupee, the price of silver in London per standard oz., the index numbers of Indian and English prices, and the purchasing power parities (English index numbers divided by Indian) :—

Year	Rate of exchange T. Ts. Calcutta.	Price of silver d. per oz.	Index Nos. of English prices	Index Nos. of Indian prices	Purchasing power parities
	(1)		(2)	(3)	
1915	1-3 27/32	22 11/16	116	110	105
1916	1-4 1/16	26 7/16	150	124	121
1917	1-4 7/32	29½	193	142	136
1918	1-4 31/32	44¾	225	168	134
1919	1-5 31/32	48 7/16	228	188	121
1920	2-4¼	78½	303	218	139
1921	1-3 15/16	41½	219	178	123
1922	1-5¾	34⅞	167	178	94
1923	1-4 5/32	31 9/16	169	179	94
1924	1-5 5/32	34 1/16	182	172	106
1925	1-6 1/32	31¾	186	171	109

It should be noted that while exchange rose from 1-4 7/32 in 1917 to 1-5 31/32 in 1919, the purchasing power parity fell from 136 in 1917 to 134 in 1918 and to 121 in 1919.

It is necessary to refer to another "temporary" influence which, however, profoundly affected the course of Indian exchange in 1918—20.

The bullion par of the rupee is a little more than 43*d.* that is, when the London price of silver is 43*d.* per standard oz. the intrinsic value of the rupee is about equal to its face value—1*s.* 4*d.* (apart from cost of reduction to bullion). In August, 1917, the price of silver rose above the bullion par of the rupee, and the rupee ceased to be a token coin. In September, 1917, the price of silver rose to 55*d.* In the same month the United States instituted control over the trade in silver and prohibited the export of the metal except under license. The effect of these measures was to check the rise of silver prices and between October, 1917, and April, 1918, the London price of silver varied between 41⅞*d.* and 49¼*d.* per standard oz. Following on the passing of the Pittman Act in April, 1918, in the United States, the Canadian and the British Governments fixed a maximum price for silver corresponding to the American maximum, so that between May, 1918, and April, 1919 the London price of silver ranged between 47¾*d.* and 50 *d.* per standard oz. When, however, control over the silver market was removed in May, 1919, the price of silver, owing to the strong Chinese demand, rose rapidly. On 16th December, 1919, the rate quoted in London was 79⅝*d.* per oz., on 29th January, 1920, 85*d.* and on 11th February, 89½*d.*.*

The rise in the price of silver rendered the Indian currency system impracticable, and it compelled the Secretary of State for India to raise the rate for Council Drafts by successive stages to 28*d.* in December, 1920. The rise in the rate was dictated by the rise in the price of silver and had nothing at all to do with purchasing power parities.

The following table shows the market rates

Ibid, section 13.

(1) Quotation for Bombay.

(2) Index numbers of the *Economist*. Wholesale prices. Prices at the end of July, 1914, equal to 100.

(3) Index numbers of the Commercial Intelligence Department (see *Indian Trade Journal*). Wholesale prices of 75 articles in Calcutta. Prices at the end of July, 1914, equal to 100.

*"The abnormally large balance of trade in favour of India had resulted in the sellers of exchange greatly out-numbering the buyers, and, there being practically no imports of gold to fill the gap, the former were at the mercy of the latter. On the one hand, exporters were only too ready to pay high rates if they could thereby get their bills purchased; on the other hand, importers were in the position of being able to effect their remittances at rates which, as businessmen they could scarcely refuse to take advantage of." Report on the Operations of the Controller of the Currency Department for 1916-17, p. 8.

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of exchange and the bullion value of the rupee from April, 1918 to March, 1921† :—

Comparative statement of market rates of exchange and of the bullion value of the rupee from April 1918 to March 1921.

	1918		1919		1920		1921	
	Rate of exchange T. Ts.	Value of silver contents of the rupee.	Rate of exchange T. Ts.	Value of silver contents of the rupee.	Rate of exchange T. Ts.	Value of silver contents of the rupee.	Rate of axchange T. Ts.	Value of silver contents of the rupee.
	Pence		Pence		Pence		Pence	
1st January ...			17·969	18·000	27·875	28·196	17·250	15·514
15th ,, ...			17·969	18·000	27·937	29·357	17·375	15·143
1st February ...			17·969	18·000	32·500	31·355	16·250	12·820
15th ,, ...			17·969	17·791	31·500	30·890	16·468	12·960
1st March ...			17·969	17·744	31·000	31·214	15·375	12·077
15th ,, ...			17·969	17·744	27·750	31·106	15·562	12·448
1st April ...	16·969	16·955	17·969	18·418	28·000	26·802		
15th ,, ...	17·969	17·466	17·969	18·163	27·812	25·270		
1st May ...	17·969	18·302	17·969	18·139	27·312	23·690		
15th ,, ...	17·969	18·163	19·969	20·021	24·500	21·544		
1st June ...	17·969	18·163	19·969	19·742	25·250	21·414		
15th ,, ...	17·969	18·163	19·969	20·345	22·000	16·351		
1st July ..	17·969	18·139	19·969	19·696	20.750	18·998		
15th ,, ...	17·969	18·139	19·969	20·021	21·875	19·928		
1st August ...	17·969	18·139	19·969	20·717	22·687	21·182		
15th ,, ...	17·969	18·139	21·969	21·925	22·500	22·064		
1st September ...	17·969	18·395	21·969	21·925	22·250	21·414		
15th ,, ...	17·969	18·395	21·969	22·713	22·500	22·575		
1st October ...	17·969	18·395	24·250	23·782	21·375	21·925		
15th ,, ...	17·969	18·395	24·187	23·691	19·500	19·928		
1st November ...	17·969	18·395	24·250	24·341	19·375	19·645		
15th ,, ...	17·937	18·116	24·750	25·176	19·875	19·091		
1st December ...	17·937	18·116	27·125	27·174	18·375	16·583		
15th ,, ...	17·969	18·000	28·062	29·311	17·125	15·840		

The close correspondence between the bullion value of the rupee and the market rate of exchange between 1st April, 1918, and February 1920, will be noted.

The fall in exchange between 15th February, 1920, and 15th December coincided with the fall in the bullion value of the rupee. The price of silver on 10th December was as low as 38¾*d.*; at the end of December the quotation was 40⅞*d.* Exchange and the bullion value of the rupee now separated, and the low exchange in 1921 and 1922 was not due to the fall in the price of silver but to other causes.

It must be admitted that one of the causes which were responsible for the rise of exchange in 1917—20 was the rise in the price of silver. Another and still more important factor, as we have seen, was India's favourable balance of trade. In 1919-20 exports of Indian merchandise reached a total of Rs. 32,703 lakhs, while imports amounted to Rs. 20,800 lakhs, net exports thus amounting to Rs. 11,903 lakhs.

When the price of silver fell below the bullion par of the rupee, it ceased to be a factor governing exchange. The causes of the fall of exchange in 1920-21 and 1921-22 and of the subsequent rise in exchange are to be sought in the Indian balance of trade. The following

†Report on the operations of the Currency Department for 1920—21, page 12.

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table shows the Indian balance of trade in merchandise from 1920-21 to 1924-25 :—

LAKHS OF RS. + INDICATES NET EXPORTS AND — NET IMPORTS.

Private trade	1920-21	1921-22	1922-23	1923-24	1924-25
Exports of Indian merchandise ...	24,091	23,138	29,916	34,884	38,485
Re-exports of foreign merchandise ...	1,804	1,406	1,516	1,307	1,351
Imports of foreign merchandise ...	33,560	26,634	22,431	21,703	24,318
Balance of trade in merchandise ...	—7,755	—2,090	+9,001	+14,448	+15,518

As against net exports from India in 1919-20 of Rs. 119 crores there were net imports of Rs. 78 crores in 1920-21 and of 21 crores in 1921-22. The balance of trade thus turned against India and exchange fell.

The causes of the reaction which started in 1920-21 are well-known. In the first place, agricultural conditions in 1920-21 were unfavourable and agricultural production was below the normal. Exports were also checked by the glut in the world's markets, of which evidence is furnished by the fall in prices. The principal decreases in exports in 1920-21 as compared with 1919-20 were as follows :—

	Rs. 1,000	Per cent.
Tea, black	84,196	41
Hides, raw	62,509	76
Skins, raw	1,18,897	79
Jute gunny cloth	26,095	8
Seeds—Cotton	26,191	72
,, Groundnuts	13,794	33
,, Linseed	43,232	41
,, Sesamum	18,779	80
Oil—cocoanut	8,135	57
Cotton, raw	1,70,236	29
Hemp, raw	10,325	55
Jute, raw	83,386	34
Wool, raw	17,555	44
Indigo	9,155	70
Myrobalans	6,053	60
Hides, tanned	67,309	85
Skins, tanned	26,456	57
Cotton, twist	80,877	44
,, piece-goods	12,209	14
Oilcakes	6,687	36

While exports declined, imports increased, the principal increases in 1920-21 as compared with 1919-20 being as follows :—

	Rs. 1,000	Per cent.
Cotton yarn	92,189	211
,, grey piece-goods ...	39,342	175
Motor cars and motor cycles, etc.	84,148	214
Iron or steel sheets or plates ...	37,262	37
,, beams, pillars, girders and bridgework	23,479	457
Cotton, white piece-goods ...	59,317	37
,, coloured ,, ...	2,18,182	171
Wool, piece-goods ...	33,450	264
Railway carriages and wagons ...	35,393	118
,, materials for construction	21,017	182
,, locomotives ...	39,022	910
Hardware	47,176	108
Machinery, etc., textile, cotton ...	23,662	181
,, electrical ...	9,499	76
,, primemovers, etc. ...	17,402	246
Glass and glassware ...	13,781	69
Chemicals	10,509	65
Copper wrought	13,263	122
Paper	47,949	235
Bars and channel, steel ...	25,326	116

What is the explanation of the increase in imports? They were partly stimulated by the currency policy of the Government, which, following the recommendations of the Babington Smith Committee, attempted, though without success, to maintain exchange at the level of 2*s.* gold. But after several years of shortage in the supply of manufactured goods on account of the pre-occupation of western countries with the war, an increase in imports into India after the war was to be expected. The pre-war average of imports into India of articles wholly or mainly manufactured (1909-10 to 1913-14) was 11,180 lakhs; the war average (1914-15 to 1918-19) was 10-856 lakhs; the imports in 1919-20 and 1920-21 amounted to 14,535 lakhs and 27,498 lakhs. The war average is slightly

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less than the pre-war average, but we have further to allow for the fact that prices of imported goods generally had risen about 200 per cent. during the war. The shortage of imports was thus much greater than is indicated by the value of imports during war years. India had prospered during the war and when, after the war, it became possible to buy more foreign goods, she did so, particularly because exchange was tempting.

The depression which started in 1920-21 continued throughout 1921-22, and became very acute. The year 1920-21, says the official Review of the Trade of India for 1921-22, "was one of sharp contrasts between the boom conditions of the early months and the liquidation of the latter part of the year, but 1921-22 was a year of unrelieved depression, of hand-to-mouth buying by the consuming trades and of resigned patience on the part of the traders and their financiers". Prices continued to fall heavily in the world's markets and the violent fluctuations of the European exchanges made matters worse. In these circumstances it is not surprising that Indian exchange should have fallen below 1*s.* 4*d.*

Some light is thrown upon exchange fluctuations in 1920-22 by the imports and exports of treasure. In the year 1920-21 there was a net private export of 888 lakhs of gold bullion and coin. There were large imports of gold during the first half of the year, and large exports of gold from October onwards. The total value of gold imported on private and Government account during 1920-21 was Rs. 23½ crores. This was less than half the amount imported in 1919-20, and has often been exceeded. On the other hand, the exports of gold, which amounted to Rs. 21½ crores, were far in excess of any previous year. "In view of the charge commonly made", says the Report on the Operations of the Currency Department for 1920-21, "that India is a sink of the precious metals, her ability to export gold is not without significance".*

From December 1920 to March 1921 the exchange value of the rupee remained at 2*d.* or more above its bullion value. This was mainly due to the heavy exports of gold from Bombay in the latter part of 1920-21.

In 1921-22 the exports of gold totalled 1,661 lakhs and imports 1,382 lakhs; there was thus a net export of gold during the year as a whole of 279 lakhs (excluding an export of 7 lakhs by Government to the Bahrein Islands which does not enter into the balance of trade). The meaning of the exports and imports of gold in 1921-22 will, however, be better understood if we study the movement in shorter periods. The following statement shows the exports and imports of gold quarterly from 1st January 1921 to 31st March, 1922 :—

Figures in lakhs of Rupees.

Quarter.†	Import.	Export.	Net import −
January to March, 1921 ...	237	1,378	+1,141
April to June, 1921 ...	192	729	+537
July to September, 1921 ...	158	876	+718
			Net export +
October to December, 1921	494	54	−440
January to March, 1922 ...	538	2	−536

It will be seen that the strong export movement which marked the close of the year 1920-21 continued in the first half of 1921-22. From October 1921 to March 1922, however, net exports of gold were replaced by net imports. This import of gold, combined with heavy imports of silver, was one of the most important causes of exchange weakness in 1922.

The value of the net imports of gold in 1922-23 was about 334 lakhs in excess of the corresponding figure for 1911-12, the previous record, and about 5¾ crores in excess of the figure for the year 1919-20 when the Government imports were exceptionally large. The explanation of the increased imports lies in good crops and agricultural prosperity, decreased imports of cotton goods (partly owing to high prices and partly to the non-co-operation movement in India which included the boycott of British goods in its programme), and the fall in the price of gold. From Rs. 33 per tola on 1st August, 1921 the price fell to Rs. 28-13-0 per tola on 1st April, 1922 and to Rs. 25-20 per tola on 31st March, 1923. The price had risen to Rs. 26-6-0 on 31st March 1924, and the rise of price had some effect in restricting imports in 1923-24, which amounted to 2,925 lakhs as compared with 4,132 lakhs in 1922-23.

*P. 5.

†Report on the Operations at the Currency Department for 1921-22, page 7.

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We have seen that the balance of trade turned in India's favour in 1922-23. During the last three years Indian exports have steadily expanded, reaching in 1924-25 the record figure of 348,85 lakhs. The total imports of gold in 1924-25, 7,414 lakhs, broke all previous records. Exports of gold in 1924-25 totalled a little more than ½ lakh and net imports of gold amounted to 7,377 lakhs. The rise in exchange in 1923-25 is explained by the favourable balances of trade that India has enjoyed in these years.

The relation between exchange and prices is not a simple one. The external purchasing power of money in terms of foreign currencies may rise when internal purchasing power in terms of commodities is steadily falling; the external purchasing power may remain stable when prices within the country are rising; the external purchasing power may decrease heavily while internal purchasing power remains practically the same. And when external and internal purchasing power are rising or falling together, the extent of the rise or fall is not always the same in the two cases.

The history of money in Europe since the war provides many illustrations of this lack of precise adjustment between the price movement and the exchange movement. For example, during the war, the depreciation of the mark and the crown in terms of foreign currencies was less than the decrease in the internal purchasing power. Even in July 1920, while the price of Swiss francs had increased 29 times the pre-war price, the cost of living had increased 37 times in Hungary and 52 times in Austria. In October of the same year, however, the rise in the price of Swiss francs in Hungary exceeded the rise in the cost of living, and similar was the situation in Austria in January 1921.*

In the period 1895-98 Indian exchange should have fallen but for the financial measures adopted by the Government. Further, between 1899,1914 exchange remained stable, except in 1907-08, in spite of the more rapid rise of prices in India than in other countries. This would show that exchange may be kept stable by artificial means, whether prices are rising or falling. A good illustration is furnished by the Russian Tscherwonez in 1923. While its purchasing power in terms of the English £ and the American dollar remained fairly stable, its internal purchasing power in terms of goods fell. "This circumstance", says Markoff, "is extraordinarily interesting and important. It shows that so far as exchange is concerned, favourable circumstances exist, which exert no influence on the maintenance of the internal purchasing power"†. Foreign trade is a state monopoly in Russia and exchange can be kept stable by increasing exports and restricting imports, or by means of a favourable balance of trade. But, at the same time, owing to causes affecting the supply of money, or of goods, prices may rise continually within the country. In the case of Russia the rise of prices in 1923 is attributed to inflation.

Even when foreign trade is not a state monopoly, favourable balances of trade and prompt action on the part of Government when exchange shows signs of weakening, backed by strong reserves of gold, may prevent exchange from falling, when, on account of the increase in the supply of token money (which is not convertible into gold for internal purposes) prices are rising rapidly. Such is the experience of India.

The internal and the external purchasing power must vary in the same manner if we ignore the special influences to which exchange is subject, such as movement of funds, speculative buying and selling of currencies and psychological factors which have no connection with prices. We must further assume that prices tend to be the same all over the world, and any inequality is immediately corrected by the export or import of gold. A country in which prices are higher than world prices will export less and import more so that the balance of trade and exchange must turn against it. But are these assumptions correct? Is it not rather true that prices are *not* the same in different countries? "The purchasing power of 1g. gold", says Gruntzel, "was always less in the United States than in England, and in England less than in Germany, and indeed permanently"*. Further, the pre-war history of our own currency shows that a country may export more and more goods and import more and more gold

*Das Geldproblem in Mitteleuropa von Dr. Elemer Hantos, p. 54. (Jena, 1925 Gustav Fischer).

†Der Geldverkehr in Sowjetrussland von A. P. Markoff, p. 7 (Verlagsdruckerie Beruard and Græfe, Berlin).

*Geldwert und Wechselkurs von Dr. Josef Gruntzel, p. 29. (Wien, 1923).

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than world prices.† A check may come later, but in the meantime the country in question will suffer from all the evils of inflation in spite of its stable exchange.

The theory of purchasing power parity as an explanation of exchange fluctuations when inflated paper currencies take the place of the gold standard has certainly the merit of simplicity. But it is of very little use in explaining the fluctuations in the exchange value of the rupee since 1914. Any one who started to deduce our rates of exchange from the relation of prices in India and England would certainly fall into error.

†".....the goods of one country are not easily replaceable by the goods of another country, because one can buy coffee, cotton, rubber, copper and even many manufactured products only in those countries where they are produced, and must therefore often pay a higher price for them than would be justified according to the general price level which has hitherto prevailed. Gold has a world market; each good or service, however, first of all a national market; one speaks of a world market only in an approximate sense when a commodity acquires importance for several economic regions." *Ibid*, p. 29.

It may be objected that our favourable balances of trade during the war were themselves due to the silent action of price differences between India and England—that is, English prices having risen more rapidly than Indian prices, India exported more than she imported. This explanation is not very convincing. Imports into India were not restricted by the rise of prices in England but by the pre-occupation of Western countries with the war and the shortage of shipping. The shortage of manufactured goods in India during the war was so great that we should have gladly imported more and at higher prices, if imports had been available.

Further the rise in the price of silver was a factor wholly unconnected with purchasing power parities between India and England, and yet, as we have seen, in the main it accounts for the sensational rise in Indian exchange in February 1920 and the equally sensational fall during the course of the next ten months.

THE CALL OF THE COMMUNITY.

By "INDOPHIL."

India is the meeting-place of all the great religions of the world. Of these, the three main are Hinduism, Mahomedanism and Christianity. The followers of each religion form a distinct community. Hindus form the largest community in India, Mahomedans come next, and Christians, including Europeans and Indian converts, come third by a long interval. The Hindus, confined as they are to India, and the Christians, who dominate the whole civilized world, have this feature in common that the cultured sections of their communities, in discussing a question of public and general import, do not think that they are members of this or that community, but treat of the subject entirely on the merits. In this respect, the Indian Mussalmans display a markedly different attitude. However cultured they may be, and however high their position and presumably wide their outlook, it seems as if they cannot help looking at every matter from the communal point of view. The communal method of approach is strictly confined by Hindus and Christians to its legitimate province, religion, and to the peculiar social questions which appertain to them as religious communities; but the more general aspects of social welfare which they share with other communities are naturally recognised by them to be outside the scope of communal consideration. The Muslims of India, on the other hand, orientate everything, religious, social, moral, and even political, to the standpoint of their community. By giving all public questions this communal twist, they at once degrade the plane of discussion, for the dignity of thought and reasoning is warped

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by irrelevant and foreign matter, and public discussion is narrowed down and reduced to private and personal considerations. The level of the whole controversy is lowered; fundamental truths, recognised as universally binding, and the general principles and laws of rational thinking, are thrust into the background; narrowly selfish aims and aspects alone fill the whole field of vision, with the result that the whole and the ultimate are sacrificed for the part and the proximate, and the immediate and partial gain is preferred to the more remote but completer achievement. This attitude would not be surprising had it been confined to the masses of the community; but it comes upon all serious thinkers and well-wishes of India with a shock of pain inasmuch as it is shared by the leaders and the intellectuals of the community. The call of the community, which finds a response in the mind of the cultured Hindu or Indian Christian only on strictly legitimate occasions and in regard to matters with which the general public can have no concern, is in the case of the cultured Moslem insistent and ubiquitous in its demand, and is bound by no such limits. Every public question furnishes occasion for its display, and no place is sacred from its invasion, not even the temples of learning and justice are immune from it.

The intellectuals of the community far from feeling ashamed of introducing such a narrow, prejudiced and personal outlook in affairs of public moment, vie with one another in emphasising it in the hope of thereby snatching the leadership of the community from their rivals. The apparent success of this policy has induced some Hindu leaders to take up the same attitude, but forgetting that imitation is the sincerest form of flattery, the Mahomedan communal leaders fall foul of them for being actuated by exactly the same feeling that animates themselves. Thus, the poison has begun to work all round, and the cultured European who is the spectator of this communal drama and of the element of heat and passion which it lends to the upper levels of public life, and which is translated into bloody riots in the lower levels of society, sees in it, with natural self-satisfaction, the best justification for his continuance in India as the ruling power, while secretly he cannot but harbour a feeling akin to contempt for even the most enlightened Indians, be they Hindus or Moslems, who are responsible for this suicidal folly, and this unspeakable degradation of public life, unknown for some centuries in Western Europe and America, where people have long ceased to think communally, and now think, in all domestic matters, only in terms of the nation (except where the colour-bar intervenes), while in matters of general political or economic interest, they think internationally, and in scientific, social and moral concerns, the best minds among them have even begun to think in terms of humanity itself.

II.

Excessive love of one's own community has for its counterpart hatred of those who do not belong to it, and it is a well-known psychological fact that while love is difficult to cultivate the cult of hatred is extremely easy to propagate, and what passes for communal zeal is often only another name for hatred of the rival community. That being so, what is the reason at the back of the minds of the highly intellectual communal leaders which induces them to respond with such alacrity to the communal call in regard to every vital problem not merely of communal but of national interest without perceiving that their sense of truth and justice are humiliated and their freedom of thought curbed thereby and that they are themselves lowered in their own esteem and in that of the public by the narrowness of outlook displayed by them? There must be some sort of reasoning by which, while behaving as communal fanatics, they succeed in retaining their self-respect as cultured and enlightened members of society. It seems to us that they seek to deceive their minds by a wrong interpretation of the popular maximum, *Vox Populi Vox Dei.*

In the first place, the voice of the 'People' cannot obviously be the voice of only one section of it. In India, the followers of the Prophet, among whose leaders the communal call is most loud and vocal, do not even form the majority of the people, and 'the plenary inspiration of majorities,' to quote John Morley, which, is the bedrock of western representative institutions, cannot be claimed by them. A minority can claim guarantees against unfair treatment provided it does not vote in a solid communal block but like the other communities, according to the dictates of reason, and of course a minority, *qua* minority, cannot claim privileges

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denied to the majority. Nor can it be said that by the word 'people' Mahomedans are to understand their co-religionists only, even as regards questions affecting their own community. For most of the questions which affect their community also equally affect the other communities of India, and if the people's voice is to be obeyed, it must be the voice of the united Indian people, consisting of Hindus, Mussalmans, Christians, and the followers of all other religions inhabiting the land. A Moslem leader may say that this is far too high an ideal for him to aim at, and that he would prove most serviceable if, instead of trying to hitch his wagon to a star, he were content to give to his community what in the opinion of others was meant for the country at large. But would he really be more serviceable so, even to his own community? To try to pamper his community at the expense of other communities would be sure to demoralise his own community and take away the incentive to progress which is fostered by competition. It would breed a sense of injustice which would rankle in the mind and poison all mutual relations and provoke retaliation and infinitely retard the growth of a common nationality upon which the salvation of India depends, and thus help to perpetuate his own subjection which can be gilded but not removed by the bestowal of communal favours and the conferment of a privileged position among helots. It is a position which may now seem to be alluring enough to the leader hankering for preference, both for himself and his community, in the midst of the universal degradation that has overtaken all classes and communities living under a foreign yoke. But soon the prospect will cease to please, and he will feel from bitter experience that he cannot rise without raising his whole country with him, and that by alienating the sympathies of his fellow-countrymen belonging to other communities he has lost his best title to attain the high privileges of a citizen of a free country, which India can only be if we learn to think in terms of the nation and not as followers of this or that religion. By 'people' then, we must understand the entire people of India, even if our immediate aim is to bring about the amelioration of the condition of our own community.

In the second place, the popular voice is not always or even in most cases the voice of God, and history abounds in instances in which the contrary statement would be nearer the truth. To make the multitude the source of inspiration, and to read the divine will in the prevailing tendency of the mass mind is to begin at the wrong end, for "the mass is apt to be hasty and excited, to be immoderate alike in affirmation and negation, to cling to the outward and obvious impression, to seek the greatest possible excitement, to be tossed between contrasts, and to be disinclined for either calm reason or justice" (Rudolf Eucken, *Main Currents of Modern Thought*). And yet the leaders begin at the wrong end because to do otherwise would be to lose their influence with the multitude. "At every period there exist a small number of individualities which react upon the remainder and are imitated by the unconscious mass. It is needful, however, that these individualities should not be in too pronounced disagreement with received ideas. Were they so, to imitate them would be too difficult, and their influence would be nil. For this very reason men who are too superior to their epoch are generally without influence upon it" (Gustave Le Bon, *The Crowd: A Study of the Popular Mind*). The Aristotelian doctrine of the summation of reason in a community, which considers the whole community as better fitted to pass judgment than the separate individuals of whom it is composed, depends on a belief in the mass of the people which is no longer shared by leading thinkers. In the opinion of Eucken, "historical experience bears abundant witness to the fact that the truly great has proved victorious in spite of persecution in the early stages; the stone which the builders rejected has often proved itself to be the corner-stone... In spite of all inner connection the truly great has usually been related to the general level of its age in the sense of a contrast.....It is the peculiar task of the great men of a period to prepare the way for a summation in a particular upward direction and to carry this through. Great men have been the masters, not the servants of their age" (*Main Currents of Modern Thought*).

III.

To be the masters and not the slaves of their age, not to be the voice of the people, but to be their guide—it is indeed a great and a noble ideal which is here set before our intellectual leaders. The modifications which an idea must undergo, before it can come within the range of

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comprehension of the multitude, depend, according to Gustave Le Bon, on the nature of the crowd, and the race to which they belong. At first sight it would seem that it is difficult for the followers of a rigid and anthropomorphic monotheism of Semitic origin to emulate the wide tolerance of an ethnic creed of subtle Aryan origin which covers the whole gamut of philosophical ideas and whose proverbial philosophy is pervaded by the ancient wisdom of the sages. Behind the veil of this cosmic *Maya* and his multitudinous gods the Hindu peasant has no difficulty in seeing the play of the one immanent consciousness which manifests itself in our individual selves, and however hide-bound he may be by his religious customs and practices, the recognition of this one fact makes it easy for him to appreciate and make room for the view-point of the followers of other religions. But the Indian Mahomedan is for the most part racially akin to the Hindu and breathes the same philosophic atmosphere, so that there is no reason to suppose that if left to himself, the Moslem peasant would feel very differently from his Hindu brother in these matters. As a matter of fact, the communal idea did not hitherto play any considerable part in the domestic life of the people in the rural areas. The Report of the Civil Justice Committee 1924-25, presided over by Justice Rankin observes in regard to village panchayets with judicial functions as follows: "In the course of our investigation we were told in the various Provinces by some witnesses that communal differences and factions are in the way of any further extension of the jurisdiction of these tribunals. There is some force in this objection, but it is in our opinion overstated. In villages where there are common interests to be protected, common services to be rendered, and common funds to be administered, it is idle to ignore the common life of the village in which the necessities of neighbourhood have held their own or have prevailed against the divisions of caste. Those who have organised co-operative credit societies assure us that caste or communal differences do not in any way affect the success of the panchayets or committees of these societies which are composed of individuals of different castes as well as those who are outside the pale of caste.....Indeed, wherever these co-operative societies are constituted the tendency is for their panchayets to adjudicate on local disputes and determine local quarrels and they do this too much

things promptly and satisfactorily." Communal consciousness was first awakened into life by the leaders of thought among the Indian Moslems, and it is they who, with the aid of bigoted Mullahs and Maulvies, have dinned the idea so vigorously into the ears of the ignorant villagers that it is beginning to enter into the region of the unconscious and fast becoming a sentiment and a motive-force of action among them. The Mullah and the Maulvi, like the sacerdotal class in every religion, have their horizon entirely bounded by the revealed scripture, the *Koran*, and the *Hadis* or the body of traditions that grew up round it. They contain the whole truth, and nothing but the truth, for these preachers of the one and only true faith. Is it by following in their wake, that the intellectual leaders of the great Islamic community hope to be the masters of the age and guide the voice of the people? Or is it the selfish idea of enjoying a few more of the loaves and fishes of office that is driving them into this unnatural union with those religiious preachers whose ideas have not advanced beyond the mediaeval ages?

"It was only in the earliest stage of culture, and under very simple conditions of life, that the individual was solely and entirely bound up with the social organism, simply a member of family, of tribe, and such like; entirely swayed by custom, authority, and tradition. All further evolution was a differentiation and led to the greater independence of the individual. There came a time, however, when in contrast with his mere membership of the society, the individual felt himself to have arrived at a state of maturity; when he questioned the right of the traditional order, and ultimately found himself coming into opposition with the whole of society.....a deepening of life in all its branches went hand in hand with the individual's attainment of independence, mobility and depth." (Eucken, *Life's Basis and Life's Ideal*). When such a profound transformation, a deepening and enrichening of life, takes place among the leading minds of the two great communities of India, the tail, to quote an expressive vulgarism, will cease to wag the dog, and the intelligentsia will be emancipated from the leading strings of the theologians. To raise the level of the masses, and not to be dragged down to their level, is the noble function of the leading minds of a community. At present the leaders are under the influence of the

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theologians, or though mentally free from their thraldom, they use these relics of a bygone age as pawns in the game and show them a lip-deep reverence which they are far from feeling. But they know not what harm they are thereby doing to their inner lives and their best selves, and what incalculable mischief they are storing up for future generations by pandering to the fanatical elements in their community. To let a little more daylight into the befogged brains of the bigots of each religion by the spread of education and rational thinking should be the aim of the intellectual leaders of each community. No fear that to do so would interfere with genuine faith and true religion, unless they too subscribe to the motto, *Credo quia absurdum*, and imagine that faith and religion thrive best in an atmosphere of ignorance and superstition. In other words, the call of the community must be relegated to its due place and season, and must not prove compelling in its appeal in every field of national activity, nor must we surrender our right of private judgment in response to it. Only those who are prepared to take up this attitude can lay claim to a genuine culture, and deserve to be called the intellectual leaders of the country irrespective of the community to which they belong. All other so-called leaders, in spite of their veneer of outward culture and enlightenment, are on a par with uncultured bigots self-righteously boasting of their orthodoxy, and have no right to pose as the torch-bearers of light and the apostles of national progress.

ADMINISTRATION OF RURAL ECONOMY.*

By Mr. N. C. Mehta, I.C.S.

It is a happy idea to bring together co-operation, industry and agriculture ; for it is through their combined integration that the principal economic problem of this country is to be solved. It is sometimes wise to indulge in platitudes, for they enshrine at least the half-truths of experience which are apt to be overlooked in the complexities of everyday life. It is too often forgotten that the only sound way of developing a country is to develop its inhabitants. Every economic activity is merely a means to the end of promoting and increasing the sum—total of general welfare. It is, therefore, essential occasionally to envisage our activities in their relationship to the life of men of which they form merely a part and which they are expected to enrich. It is towards the enrichment of the economic life that the activities of the departments of agriculture, industry and co-operative crtdit are directed. Credit is required to put the wherewithal of agriculture in the hands of the cultivator in the most economical way possible. Industry is necessary to provide employment during the spare hours of the agriculturist, to fill up the time between one harvest and the other, to enable the cultivator, and above all his family, to earn something besides and in addition to his income from agriculture, to furnish a kind of insurance, small though it be, against the inevitable risks of cultivation, and to direct the flow of labour in its most profitable channels. Both co-operation and industry are necessary for the fruitful progress of agriculture. The problems of agriculture proper are the concern of scientists—practical agriculturists, theoretical chemists, botanists, physiologists, entomologists, cattle-breeders and irrigation engineers. The sole objective of the three departments of industry, agriculture and co-operation is, in other words, the improvement of agriculture.

*This was prepared in connection with the U. P. Provincial Conference of Co-operative Credit Industry and Agriculture, 1926.

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which is the bed-rock of national prosperity and even existence. It follows from this that there must be complete co-ordination between the departments, if their work is to yield the maximum utility. There are many obstacles in the way of our economic progress most of which are well-known. I have no intention to dwell upon the obvious difficulties and drawbacks which the departments of agriculture, industry and co-operative credit have to confront. I only wish to bring before you an aspect of the common problem, which is at least worthy of your consideration. The necessity for co-ordinating the activities of all the departments of the State which aim at the promotion of rural welfare can not be disputed. The question which has to be answered is how to achieve the desired integration in the best way possible The administrative unit is still the district, and the District Officer, though shorn of much of his power, still retains a certain amount of his old prestige and influence which may be useful to the departments of agriculture, industry and credit.

I shall not attempt to answer the question whether the movement of co-operative credit has not substantially suffered at least in the U.P. as a result of relative indifference of the latter-day District Officers. It will be, however, generally admitted that the interest of the District Officer is likely to be of considerable value to the departments mentioned above so far as their activities relate to rural areas. The political traditions of this country have always encouraged the people to look to the State as the fountain-source of all initiative and benign enterprise. The representative of the State before the villagers, at least in these provinces, is still the District Officer and the landed gentry still look up to him as the origin of all novel and beneficent activities. In the circumstances, it is essential that he should be made the person primarily responsible for putting into execution approved principles and projects of credit or of industry in their relation to agriculture. I would even suggest that the local officers of the departments of industry, credit and agriculture should be made subordinate and responsible in part to the District Officer, for it is only by such means that unitary control can be partially attained and the tendency to advance excuses for what may be, after all, the results of incompetence or idleness may be checked. What is even more important is, that the great, though impalpable, influence and prestige of the District Officer or rather of the State through him can be made to bear their full fruit in the cause of economic progress to which the three departments named above are primarily dedicated. It is well to remember that "nobody has any wide experience of life without being consxious of the generally low standard of human behaviour." Theoretical principles must bow to the exigencies of life and this is specially true in this country where the bulk of the people is more or less helpless, devoid of enterprise, lacking in certain elements of character necessary for the success of all organization and where everybody from his very childhood has been in the habit of looking up to somebody or other for authority and orders. The lessons of European experience must be applied with caution, for the social fabric of this country is fundamentally different, and it is useful to note that society with us is differently organized, has its own peculiar standards of life moulded by habits and customs of centuries and is classified on the novel principle of caste. In fact, the peculiarities of our body social are responsible for giving rise to a series of definite problems which have to be met according to the traditions and environment of our people. Corporate responsibility is readily undertaken and organized endeavour easily put into operation through the medium of the *biradaris* or caste brotherhoods. A careful study of Indian society brings to light the enormous amount of work that is being done through these agencies. Work of a social and philanthropic nature is accomplished with ease and without friction through the instrumentality of caste brotherhoods, with their varied and sometimes conflicting interests and different occupations,—bodies which at first sight seem to be so archaic and doomed to failure, if judged from a western standpoint. The recent changes in our political constitution have brought into relief the tremendous power which *biradaris* still wield in this country ; and it stands to reason that no means should be neglected which affords any reasonable opportunity for broadcasting the principles of improved agriculture and of putting them into actual practice. Constituted as our people are, it is easier to galvanise our economic organization and make it operate smoothly and with greater profit by perfecting the administrative machine and bringing it into closer and more intimate touch with the problems of everyday

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life ; and the only agency available for the purpose which commands traditional prestige and authority is the District Officer. Through him can be linked up all the various activities of the different departments of the State which have for their purpose the amelioration of rural life. The departments of sanitation and health will also be included along with those of industry, agriculture and co-operation, the activities of which will be under the direct control and personal supervision of the administrative head of the District. Social and political life in this country must not be compared with the life in England ; for the English temperament is essentially different from the Indian. The comparison will be more useful if it is instituted with people like the French, the Germans or the Japanese, who are more bureaucratically organised than England is. It is also necessary to examine our own national character more critically with a view to adapt our policies and methods of action in consonance with its peculiarities. It is a singular fact that outside the Western Presidency and Rajputana organising capacity of a high order in the spheres of industry and trade is rare in this country. The share of the Punjabis, Bengalese, the Madrasis and the U.P. men in the industrial commercial life of the country is almost insignificant relatively to their numbers. This is particularly true of large business. This peculiarity does not seem to have come into being with the advent of the British but seems to be of even earlier origin, if we are to believe the testimony of European travellers of the 17th and the 18th centuries. Business ability even of a moderate character is not so generally met with in these parts as is, for instance, the case in Gujarat. My plea, therefore, for greater officialisation of the movement such as of co-operation, the fundamental principle of which according to European writers is one of complete non-interference by the State, is more applicable to these provinces than to the Western Presidency.

What is suggested is not to revolutionize the existing practice, but merely to bring the administrative machine in closer touch with the people and to make its component, at present somewhat distinct, parts work in greater concert for the common weal. The dominance of the District Officer does not necessarily mean more official control over the activities of the departments of credit, industry and agriculture, so much as his enlistment as one of the chief workers responsible for the effective supervision and practical realization of the reforms to be initiated by these great departments. In fact, one of the complaints which is often heard, against bodies manned by non-official agencies such as our District and Municipal Boards, Co-operative Banks etc., is that with the periodic change of masters the power of the petty official is very much increased, while the fear of swift and effective punishment is correspondingly diminished. This paradox of increased power of the petty officialdom as a result of increased transfer of responsibility to non-official bodies can easily be verified by actual experience. My proposal is not to reduce the non-official control or power by one jot, but only to bring the administration and the public workers together in an effective union and to do away with much red-tape and formalities which clog the wheels of improvement and flourish even under non-official aegis, practically unchecked. I only plead that the district officer should be the principal executive officer of the nation-building departments, which have for their aim the welfare of the agriculturists. He is still the person most in touch with the difficulties and troubles, the weaknesses and strength of the village people and now that he is no longer responsible for the District and Municipal Boards, he may be entrusted with the great mission and problem of rural welfare, the different sides of which can through him be dealt with as an integral problem by those responsible for laying down the high principles of State policy. His enrolment among the missionaries of the departments of agriculture, credit, industry, sanitation and health seems to me to be at least the only method to evoke sustained popular support and interest in the present state of the country. Such a method may not be flattering to our newly-found democratic consciousness, but if it is useful and bears in itself the promise of even temporary success in an intermediate stage of progress, it is the duty of the practical man to accept it, for anything done towards the solution and simplification of our great problem of economic regeneration affects the welfare of the millions and *pro tanto* the resources of the Nation.

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MAULVI MUHAMMAD HUSAIN AZAD.*

By KHAN BAHADUR SHAIKH ABDUL QUADIR, *Bar-at-Law.*

Among the benefactors of modern Urdu literature, who have made it what it is to-day, there is hardly any name that ranks higher than that of Shams-ul-Ulema Maulvi Muhammad Husain, *Azad*. His life was devoted to learning and his literary work not only added materially to the stock of Urdu literature, but reformed public taste as to the quality of Urdu poetry and prose and set up a high standard of excellence for writers of Urdu. Like many of his distinguished contemporaries he belonged to Delhi, which can rightly claim credit for having produced him, but Lahore too has a right to share with Delhi the honour of owning him, as it was here that the greater part of his life was spent and almost the whole of his literary work accomplished. He came to Lahore as an exile, but eventually adopted this place as his home, and found here a cogenial atmosphere for his literary activities. He met with considerable encouragement and appreciation at the hands of some eminent western scholars and educationalists with whom he came in contact and among whom the names of Colonel Holroyd and Dr. Leitner may be specially mentioned.

The story of *Azad's* life is full of great interest and in some respects extremely pathetic. I am indebted to his grandson, Agha Muhammad Tahir, for a brief account of the author's old family and early career. Muhammad Husain was born in Delhi about 1827 A.D. (1245 A.H.). His father, Maulvi Muhammad Baqir, occupied an important position in the literary circles of Delhi in those days. Maulvi Muhammad Baqir belonged to a family of Hamdan, in Persia, which traced its descent from *Salman Farsi*, a well-known disciple of the Prophet of Arabia. A representative of that family, Mirza Muhammad Shikoh, was the first to migrate to India. He was a great scholar of Shia theology and soon became a religious leader of the Shia community in Delhi. After him his son Maulvi Muhammad Akbar occupied the same position. Maulvi Muhammad Baqir was the only son of Maulvi Muhammad Akbar, and was educated at the Arabic College at Delhi, after he had completed his studies at home. He belonged to the very first batch of men that came out of that College and among those who were educated with him was a well-known Punjab scholar, K. B. Syed Rajab Ali, of Jagraon in Ludhiana District. Maulvi Muhammad Baqir got employment as a reader in a Court but his father persuaded him to give up the job and to devote himself to the teaching of religion like his forefathers. Among the associates of Maulvi Muhammad Baqir's youth was the famous poet *Zauq* and this fact had a unique influence on the career of Muhammad Husain *Azad*. *Azad* thus came in contact with one of the best writers of the Urdu verse, and even as a youth he went with *Zauq* to some of the great poetical contests of Delhi, where he saw other great writers of verse and had opportunities of weighing the relative merits of *Zauq* and his contemporaries. He himself began to write *ghazals* which had the privilege of being corrected by *Zauq*. It was this practice which gave his verses the neat finish that characterised them.

Maulvi Muhammad Husain in addition to the opportunity he thus had of writing verse, also got a very good chance of developing a taste for prose, as his father became the editor of the *Urdu Akhbar* of Delhi, which was, perhaps, the first Urdu newspaper started in Delhi or perhaps in India. The newspaper did not last possibly very long but must have proved of considerable help in making *Azad* the great publicist he afterwards became.

Azad's education like his father's was partly at home and partly in the Delhi College, where he was a contemporary of Maulvi Nazir Ahmad and Maulvi Zakaullah. When these three were reading in the Delhi College, who could have known that each one of them would shine as a star on the firmament of Urdu literature? It is remarkable that Muhammad Husain, even as a youth in his teens, had an intense desire to

*This was first delivered as a lecture under the auspices of the Punjab University.

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devote himself to learning for the whole of his life. Once a distinguished European visitor came to the College and after examining the boys, put them a question as to what they would do on finishing their studies. Each answered the question according to his own inclination. When the turn of Muhammad Husain came, he said: "I shall acquire further knowledge and then spread among my countrymen whatever light I possess or receive." It need hardly be said that he lived up to this noble ideal.

The smooth course of *Azad's* life was suddenly interrupted by the Mutiny of 1857 A. D. Maulvi Muhammad Baqir had given shelter to Mr. Taylor, Principal, Delhi College, when the mutineers were going for every European whom they could get hold of and had concealed him in a room inside his *Imambara*. The mutineers came to know of it and surrounded the place. The Maulvi managed to take him out of his hiding place and was taking him to a mosque for shelter, when Mr. Taylor felt that all would be soon over with him and handed over to the Maulvi a bundle of currency notes on the back of one of which he wrote something in Latin. He told the Maulvi that if the English succeed in getting back Delhi, the currency notes should be made over to the first Englishman whom he might come across. Mr. Taylor was taken to the mosque by the Maulvi but this was found out by the mutineers the next day, who caught him and killed him. When the Mutiny was over and the British re-entered Delhi, Maulvi Muhammad Baqir, true to his trust, made over the currency notes left with him by Mr. Taylor to a Colonel, little knowing that he had been holding in trust his own death warrant and was delivering it himself. What Mr. Taylor had written in Latin on one of the notes was that Maulvi Muhammad Baqir had at first given him shelter for some time but had eventually failed him and had not tried to save him. The Maulvi was, therefore, suspected of having been identified with the mutineers and was ordered to be shot dead and his property confiscated. This rendered *Azad* homeless. He left Delhi with the women and children of the family and the only thing that he managed to save from the general ruin that suddenly overtook the family, was a bundle of manuscript poems of his great Master *Zauq*, which were subsequently published by him in his enlarged edition of *Diwan-i-Zauq* with a suitable preface.

II.

Azad and his people took shelter at Sonepat with an old employee of theirs, who had served in their press at Delhi, but as he learnt that he might also be arrested as the son of Maulvi Muhammad Baqir, he left Sonepat, disguised as a faqir, while his family remained at Sonepat. He came to Jagraon and met his father's old friend, Maulvi Syed Rajab Ali. He treated him very kindly and sent for his family from Sonepat. After some time Syed Rajab Ali started a press at Ludhiana, where *Azad* began to work as a caligraphist. After a short time *Azad* visited Lucknow in 1858 A.D. and made the acquaintance of the literary men there. He came back to the Punjab and temporarily got employment in the Jind State. He did not, however, find employment in the State congenial to him and came to Lahore, where a cousin of his was employed as a Postmaster. Through him he first got a job in the Post Office and after a few years he got into the Education Department, where he made a humble start, but his talent was soon recognised and gradually he rose to the position of a Professor in the Government College and got the title of *Samsul-Ulema*, in recognition of his learning.

His connection with the department of Public Instruction in the Punjab gave him the opportunity of accomplishing what Nature had fitted him for. Now his literary work began in right earnest. His earliest productions were some text-books in Urdu, for use in schools, and among these his *Qisas-i-Hind* is entitled to a high rank. Some of the most important episodes in Indian history are described in this book in the form of short and attractive stories. The language used is simple and the style beautiful. Another historical work of his which is worthy of great praise is the *Darbar-i-Akbari* It deals with the period of Akbar and tells us all about the galaxy of remarkable men who gathered round Akbar's throne and made his reign one of the most famous in history. *Azad* was long engaged in collecting materials for this work and unfortunately could not bring it out himself, and the first edition of the book was brought out by the enterprise of one of the best-known of his old pupils, Maulvi Syed Mumtaz Ali. The most remarkable book, however, in the writings of *Azad* is his *Ab-i-Hayat*, which is a history of Urdu poetry from the time of the earliest poets like *Wali* to the time of *Zauq* and

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Ghalib. This book is admitted on all hands to be the best of its kind in Urdu literature. There were some *tozkiras* written before, but they give very little account of the lives of the poets and little or no criticism. They only give specimens of the poems of each writer. This was a distinct improvement on them and gave in the form of an interesting and readable narrative the story of Urdu poetry. Considering the meagreness of the material, which was available, this achievement of *Azad* is entitled to great admiration and must have cost him any amount of labour when he was collecting information from various sources. It has been said by some critics that inaccuracies have crept in here and there in certain details and that at places the author has even drawn on his imagination a good deal. That may be true to some extent but, taking the work as a whole, we cannot be sufficiently grateful to *Azad* for the pains he took in producing his *Ab-i-Hayat*. It is necessary that some one should now supplement this book by an account of the period after *Ghalib* and bring the history of literature up-to-date, including in it not only accounts of later poets but also of eminent prose-writers.*

Another Urdu book of *Azad* which may be mentioned is the *Sukhandan-i-Faras*, in which he traces the development of the Persian language and literature. It is really a collection of lectures dealing with the subject and is a compilation, which can be very helpful to students of Persian literature. Among the imaginative writings of *Azad* the book that deserves the foremost mention is his *Nairang-i-Khayal*, which is so well-known and so widely appreciated that I need not say much about it, except recommending it for perusal to those who have not already read this beautiful allegory.

III.

Having referred to some of *Azad's* famous prose works let us turn to his poems. I need hardly say that his published poems occupy only a small volume and that his fame as a great writer depends mainly on his prose-writings. I must add, however, that he was by nature a true poet. His heart was full of poetical ideas and if he had chosen to shine as a great poet, he had the distinction within his grasp. I think there must have been a time in his life when he made the choice for himself to specialise in prose. His far-seeing eye must have perceived that what the Urdu language and literature needed most was good prose and he devoted himself to it heart and soul. He wrote poetry in prose. There are passages in his prose in which it is just as difficult as it is in good verse to substitute one word for another or to change the order in which words are placed. Words flow from his pen which are not only full of poetical rythm but the ideas clothed in them are poetic. This is not all. Feeling, which is the essence of poetry, characterises his prose writings. If he is talking of old poets he seems to be living with them, feeling for them and sharing their joys and griefs, their failures and successes. Such being the characteristics of his prose, his poetry could not be without them. *Nazm-i-Azad*, the collection of his published poems, is well-worth reading. These poems, along with the poems of *Hali*, written before the famous *Mussaddás* of the latter, mark a definite stage in the progress of Urdu literature. It is interesting to note that both these reformers of Urdu poetry worked in the Education Department in the Punjab and thus co-operated in bringing about this reform. They advocated that old ideals and forms of poetry must change and they themselves led the way. In 1874 a literary society was founded in Lahore, at the first meeting of which a lecture was delivered by *Azad* in which he appealed to his countrymen to tap the stores of English to enrich their own literature. He said:—

"The gems that can now adorn your literature are locked in English boxes, which are placed close to us but we are unaware of their existence. Our countrymen who have acquired a knowledge of the English language, have got the keys of those boxes and I appeal to them to help us in securing the gems. I ask them whether they have realised or not that the heritage of their ancestors is about to disappear. Have they no sympathy with that heritage and will allow it to decay?"

He described his ideal of "eloquence," in the following words in the same lecture:

*Two recent works which deal with modern Urdu poetry also are (1) *Shair-ul-Hind* (Vol. I) by Moulana Abdus Salam Nadvi and *Gul-e-Rana* by Maulana Hakim Abdul Haie—both issued by the Maarif Press, Azamgarh, U.P. A work dealing with Urdu prose literature is by Maulvi Muhammad Yehya Tanha, Pleader, Ghaziabad, U.P. It is called *Sair-ul-Mussanifin*, Vol. I. (Ed. H. R.).

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"Eloquence does not consist in flights of imagination and exaggeration, nor in the beauty of rhymes and metaphors nor in high sounding words and expressions. Its true test is this: If we have in our mind a feeling of pleasure or grief, of a liking or dislike for something or of fear or anger, our description of it should convey to the hearer the same feeling or the same impression which he would have received if it had been his own observation or experience." To illustrate what he advocated *Azad* wrote a *Masnavi*, giving a graphic description of night time when the whole world goes to sleep. This *Masnavi* was recited after the lecture and was very much appreciated. Another *Masnavi* which he wrote later is known as the *Subh-i-Ummid* (The Morning of Hope). The author shows how hope is the one source of inspiration and encouragement in all walks of life. The *Masnavi Hub-i-Watan* dealing with the love of one's own country and the *Khwab-i-Aman* or the "Dream of Peace" are equally remarkable poems. A few *Ghazals* of *Azad* which have been printed along with his longer poems show that he could have been a great *Ghazal* writer if he wished.

IV.

There is one phase of *Azad's* life to which no reference has been made yet. He was a great traveller. He once went to Central Asia with Dr. Leitner, who was deputed on a political mission. Dr. Leitner disguised himself as a Mulla, a role which he could easily fulfil on account of his Oriental learning. *Azad* and one or two other Indian scholars went about with him as his assistants. *Azad* gathered a lot of valuable experience in his travels and on his return wrote about them and also published some text-books of Persian. It was during these travels that he had a unique experience which, in the light of subsequent events, would be of great interest to students of psychology as a remarkable phenomenon of the working of the human mind. He was sojourning in Bokhara, dressed as a *Qualandar* (*Darvish*), with a tall cap on his head. He went to a baker's shop to have his food and had just started taking his meal when his eye fell on a poor lean man who was sitting there. He was so lean that there was hardly any flesh left on his bones. He asked him his name. The man replied that his name was Muhammad Husain. He asked him to what place he belonged. The reply was "Delhi." He asked him the name of his father. The reply was "Muhammad Baqir." *Azad* was so startled by this that he could not take any more food and ran away from the place and left Bokhara at once. This incident he related, on his return, to the members of his family and it has been narrated to me by his grandson, Agha Muhammad Tahir. Strange as this incident is, it explains to some extent *Azad's* mental derangement, which followed a long time after. It is a permanent source of regret to the admirers of *Azad* and his work that the world was deprived of the benefit of his literary activity for about twenty years before his death. Those who knew *Azad* with his enchanting powers of conversation and his love of wit and humour, were shocked to find him silent yet alive. Even after this forced retirement from life, he was a familiar figure in Lahore, constantly walking, according to his old habit, in the gardens round the city, speaking to no one and appearing as if something was absorbing his thoughts. In those days the peculiar hallucination under which he was working was that some enemy had so arranged things that a person bearing the name of Muhammad Husain was going about as a man with a deranged brain and giving him a bad name. When he talked to old pupils or relatives in those days he used to try to disillusion them on the subject and to assure them that he was all right. It is noteworthy that he continued reading and writing even in that state of mind. The books mostly read by him at the time were those on religious philosophy and his writings in those days were of a more or less incoherent character. A little book called the *Sapák Namák* represents the effusions of this period. The two words which make up the name of the book are probably coined by the writer, who purports to found some new religion, the revelations of which are contained in that little volume. It is painful to refer to this dark period of *Azad's* life and I am glad to go back to a brighter period.

I have already said that he was a well travelled man. The visit he paid to Central Asia with Dr. Leitner was about 1867 A.D. That, however, was in the course of duty and at the expense of Government and is not so noteworthy as his visit to Persia in 1885, the expenses of which he bore himself, spending about ten thousand rupees of his own hard earned money. It was one of the ambitions

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his life to have a great manuscript library for research work. He had been collecting some books here and one of the objects with which he went to Persia was to collect some manuscripts there. He succeeded in bringing some valuable books from Persia and was going to present his whole collection to the public by founding a library, when the illness referred to above intervened. It is fortunate that a good part of *Azad's* collection is now preserved in the Punjab University Library and is not lost to the world. *Azad* was keeping a diary during this visit to Persia, out of which it was his idea to produce a book of travels. How interesting that book would have been if he had been able to write it can well be imagined. That intention remained unfulfilled but luckily his notes have been found by Agha Muhammad Tahir, who has published them in an interesting little volume, called *Sair-i-Iran*. This is one of the several posthumous publications that have been brought out by his grandson, whose efforts in this direction deserve appreciation.

Azad's letters also make interesting reading. The first collection of his letters called *Maktubat-i-Azad* was published by me some years ago, but it is now out of print. I am glad that Agha Mohammad Tahir has brought out an enlarged edition of the letters under the same name. They are readable from a literary point of view, as well as because they throw some light on the events of his life.

Azad died at Lahore in 1910, after more than 20 years of the unfortunate malady which cut short his eminently useful literary career.

PROGRESS OF AGRICULTURE IN INDIA.*

By MR. S. K. SEN, B.SC., F.E.S., *Assistant to the Imperial Entomologist.*

The appointment of a Royal Commission to investigate the position of Agriculture and the cognate branch of veterinary science in India will generally be regarded as opportune in view of the present-day outlook of thinking men in India, who have begun to realize more than ever, that the path along which the initial work of nation-building must proceed is verily a path which unobstrusively runs to the yonder fields where the langrid farmer makes ineffectual incursions, with the aid of a singularly primitive weapon and a pair of bare-boned oxen, into the profundity of Mother Earth, already improverished to the point of barrenness by incessant demand on her limited productivity. "India is primarily an agricultural country" is now a worn-out expression and can almost be categorized as an aphorism. With the quickening of civic consciousness, however, engendered by actual or passive participation in the discussion of problems vitally connected with the welfare of India, there has been an increased and increasing realization of the fundamental fact that in any scheme of national reconstruction the farmer must constitute the unit around which the fabric of the nation has to be woven and that agriculture, apart from its main rôle as a giver of bread to the "teeming millions" of India, provides that mental climate which is peculiar to the genius of the nation, for the spirit of India finds almost an echo in Gilder's memorable lines:

"The sense of pureness in the air,
Of wholesome life in growing things,
Weaving of blossoms, blade and wings,
Perfume and beauty everywhere,
Sky, trees, the grass, the very loam
I love them all—that is our home."

To those desirous of approaching the question of the betterment of this premier industry of India with a mind open to conviction and divested of all traces of attachment to

*Review of Agricultural Operations in India 1924-25. (Government of India Central Publication Branch, Calcutta) 1926.

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traditional, although outmoded, methods of agricultural practice, may be recommended Dr. Clouston's recent volume which reviews in a non-technical manner the agricultural operations in India during the year 1924-25. The wealth of information it contains within what—considering the vast field it covers—may be regarded as the modest compass of 162 pages and the lucid and straightforward presentation of the subject-matter make the book both profitable and interesting reading, whilst the whole review is permeated with that spirit of synthesis which is particularly needed when one comes to deal with a highly composite science comprising such diversified branches of knowledge as chemistry, bacteriology, botany, mycology, entomology, animal husbandry and dairying, animal pathology and co-operative systems.

It can be said at once that the outstanding fact which emerges from Dr. Clouston's review is the supreme necessity for research as the surest and the only means of placing agricultural practice in India on a sound basis, and the facts which he adduces to substantiate this proposition are clinched on to solid figures of statistics in a manner which makes it impossible to disengage them and fling away as mere gibberish, as is the wont of a section of the public whose *amour propre* in this sphere of knowledge constitutes a serious obstacle in the way of viewing the value of agricultural research with the detachment of an impartial critic.

Prejudice against research would appear to be, to a large measure, due to the fact that the benefits arising out of research are not immediately available to the public, who are uninitiated into the discipline of that forbearance which, as is well-known, constitutes a trait of very high value in the life of the scientist. Nevertheless, the fact remains that, as observed by Wilkins,† "the greatest need at the present time is for the establishment of more principles on which experiments may be based," although he admits that "this class of work is usually highly technical; it is not easily described in popular language and it is sometimes remote from practical application."

On the other hand, the fact has to be recognized that in a poverty-stricken country where demand for improved agriculture is urgent and insistent, attempts to inculcate the virtue of patience are not likely to be taken seriously and a line of research has to be evolved which should be capable of yielding results of immediate practical value to the farmer. A quasi-empirical type of research of this character could obviously profitably concern itself with the separation of the mixtures of the numerous varieties of staple crops cultivated in this country—for these are generally found mixed to a considerable degree—with a view to obtaining types quite suitable for different soil and climatic conditions; or in other cases entirely new strains might be evolved by hybridization. It is gratifying to note that Dr. Clouston's *Review* bears ample evidence of the fact that the possibilities of both these lines of research have been steadily kept in view, although sight has not been lost of the paramount importance of abstract research as the surest means of ultimately placing agricultural practice in this country on an enduring basis. The rapid pace at which areas have been laid under improved crops in India is strikingly shown in the following statement:—

Crop.		1923-24. Acres.	1924-25. Acres.
Cotton	...	2,348 882	3,011,447
Wheat	...	1,990,326 (revised)	2,282,120
Rice	...	603,603	569,908
Jute	...	210,262	299,520
Sugarcane	...	50,604	75,334
Other crops	...	467,146	521,970
Total	...	5,670,823	6,760,299

Dr. Clouston observes: "If Rs. 10 per acre be taken as the additional profit made from the adoption of these varieties, it is estimated that the annual value of agricultural crops of the country has been enhanced by nearly seven crores of rupees, of which one crore has been added in a single year."

The work of raising and testing of improved types, although not requiring the rigour of abstract research, is not really so simple as it might appear at the first sight, inasmuch as work of this nature necessitates extremely laborious study of the inheritance of characters and the crossing of numerous different strains under diversified conditions with a view to obtaining types quite suitable for particular localities, of such work may be generally

†*Agricultural Research and the Farmer.* By V. E. Wilkins, London: His Majesty's Stationery Office, 1922, 168 pp.

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directed with the object of evolving strains (such as is typified by Pusa wheat) better than those existing in India. For instance, in regard to rice, the Agricultural Department of Bengal is faced with the problem of producing strains which will mature early enough to eliminate danger from an early cessation of rains, such as frequently occurs in West Bengal, and endeavour is being made to evolve a suitable strain by crossing early and late *aus*, and *aus* and *aman* varieties. Again, in the case of the two Pusa varieties of wheat (Pusa 4 and Pusa 12), although of established superiority over indigenous wheats, they lack the awn which is of considerable importance in certain parts of India as a protection against birds. To meet the demand for a bearded variety of wheat with high yielding qualities, a series of bearded varieties has been fixed by hybridization between what are known as Pusa 6 and Punjab 9 and a type has been obtained which has successfully stood the test of large scale trials in the field. Again, the *Review* states that during the year ending 31st March, 1925, 671,000 tons of white and brown sugar have been imported into India. With a view to making India as self-contained as possible, attempts are being made at the Cane-breeding Station, Coimbatore, to raise new varieties with high-yielding qualities, and over two hundred different combinations have thus been attempted and some two lakhs of seedlings raised, many of which have proved to be of more than average vigour. In the case of jute, again, which is one of the most important crops grown in Bengal, disease-resistant strains have been isolated and brought into general cultivation, which yield on an average 250 lbs. more fibre per acre than local varieties and it is computed by the Director of Agriculture, Bengal, that the additional profit to the cultivator from the adoption of the improved varieties aggregated Rs. 90 lakhs during the year 1924-25.

In regard to what has been termed "abstract research," the *Review*, on account of the highly technical nature of the questions involved, judiciously restricts itself to a brief survey of the main directions along which contributions have been made towards strengthening the *fond* of applied agriculture in this country. As has been mentioned earlier in this review, it is this type of research that faces the largest amount of public opprobrium, for its contributions are too subtle to be tangible, although they are the most substantial and enduring. As Wilkins tersely puts it, "Biological research, in the true sense of the word, aims at finding out the why and wherefore; it investigates principles. Later on, when such principles have been established, the scientist can use them as a basis of experimental work, and thus in due course the farmer reaps the benefits." Under this section the *Review* briefly deals with work that is being carried on by the Agricultural Department in connection with such diversified problems as the movements of nitrates in soils, the conservation of soil moisture, the fixation of nitrogen in soil by non-symbiotic organisms, the relative availability of different organic manures, the utilization of the sources of natural indigenous phosphate, animal nutrition, diseases of crops, insect pests, etc.

The *Review* also includes within its scope brief accounts of work done for the improvement of live-stock and the extension of co-operative movement as affecting agriculture, both the subjects being indissolubly bound up with the general question of the promotion of agriculture in India.

The section that will doubtless be of considerable interest to the general public is that dealing with the subject of agricultural education. In this informative section Dr. Clouston presents a succinct account of what is being actually done by the Agricultural Department as a whole by way of imparting training in scientific agriculture in this country. Briefly, the Agricultural Department provides for three types of agricultural education: courses given in middle schools to sons of tenants or small zamindars who intend to take up farming; courses given in provincial agricultural colleges to train men for employment in the department and for private farming; and courses given in Agricultural Research Institute, Pusa and Institute of Animal Husbandry and Dairying, Bangalore, to post-graduate students qualifying for the highest appointments in the Agricultural Services. Much as is being thus done by Government for the spread of agricultural knowledge not only by providing facilities for agricultural education but also by organizing demonstrations and exhibitions, it is incumbent on the educated public to assist in infiltering into the masses the results achieved by research. What obviously is immediately needed is a widespread and profound awakening to the possibilities of scientific agriculture in this country; the *ryot* has to be taught most

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frankly to accept the well-established facts of science and jettison ruthlessly all outmoded practices of agriculture. In this connexion a large field for service is open to the numerous newspapers and periodicals, which, by functioning as liaison agencies between scientific circles and the outlying public, may contribute substantially towards the spread of agricultural knowledge in this country, whilst in regard to the landed aristocracy of India we may perhaps share Dr. Clouston's hope that they "will follow the fine example of their class in England and other countries in the West, by whose generosity it has been possible to establish and endow many educational and research institutions for the development of agriculture in these lands."

"THE UNKNOWN": THE TOMB IN THE ABBEY.

By Mr. Rustom C. Vakeel.

The writer was among the crowd, which silently and reverently watched, on a cold and rainy day, the great procession which carried in its midst the remains of an unknown warrior.

Representatives of the great and the powerful, of the humble and the poor, of the white and the coloured peoples across the sea, followed the coffin to its final resting-place. For once, India was fitly represented by an Indian soldier in civil garb—a son of the soil, who followed reverently in the wake of that great procession as he would have done behind his brother's coffin to the burial-ground near the marbled mosque of his own land. Memories of that day are ineffaceable. Irreverent queries, concerning who he was, have been hushed with the passing of years; whether he was a beardless boy who went willingly from the shadows of ancient colleges to set the world aright, or a ne'er-do-well from the street corners where the public houses are, or some wonderous youth like Rupert Brooke whose music was silenced before it matured or some idle village loon, who left the village-green and rounded up his useless life with a glorious death. These are idle and ephemeral fancies arising out of our desire to know the unknown; but with the passing of time the personality of the warrior goes more to the background and the symbol of the nation's great effort becomes more and more prominent, the imperishable part, the ideal is more and more emphasized. Has it not been written for innumerable future generations that "He shall live for evermore"—the supreme symbol of all that is fine and great, the perennial reminder of what men can achieve in the grip of great emotions? Four years have passed since he was buried. As disillusionments are apt to follow in the wake of great enthusiasms, the cynic gets a large audience and the reactions arising out of a great war are often exploited by him to show the futility of noble endeavours.

Large hopes were stirred in the minds of all nations which led them to do great deeds. There is not a city in the world, there is not a Church in Europe where the lists of those who fell have not been engraved on bronze or marble. Great artists have vied with one another in dedicating their talent to build beautiful memorials to the dead. In the light of a very unsatisfactory peace and a world weighed down by debts and misery, by wars and rumours of war, these pretty tablets in small village churches and imposing monuments in great cities, alike confront the on-looker with the one great question whether the living have done their duty by the dead and whether the work that was begun in the trenches has been continued.

Not very far from the tomb a well-intentioned Prime Minister's prayers for "the Lord's peace upon earth" and drowned by sabre-rattling among the extremists of his own section and the loud [illegible] vulgar abuse and vituperation,

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arising sometimes out of undoubted grievances, of the extreme left of the Opposition.

Meanwhile, in the gigantic piles round about the Cenotaph, pulsating with a thousand activities whose ramifications extend not only to the far-flung extremities of a Great Empire, but perhaps reach the whole world, putting into shape policies which affect the destinies of nations, one wonders if these activities are now-a-days influenced by memories of the great self-sacrifice which the Cenotaph so wonderfully symbolises.

When we see passing by it every day the Member as he goes to move a resolution which is, perhaps, going to affect the destinies of millions, the would-be satrap who comes from Downing Street after an interview with the Premier, the newspaper-man on his way to the House, for his morning tale of policy and ambition, of political intrigue and futile idealism, we doubt whether they will colour their resolution, policy, or propaganda by the light of the great lesson learnt during the War.

What wonder, then, that one sees thousands passing by it to some Bacchanalian festival, forgetful of the great carnage even on days dedicated to the dead. One cannot blame them. Crowds have such short memories. It is up to those who mould public opinion—parliamentarians and publicists, proprietors of big newspapers, men on the education board, preachers to whom the crowd readily lend their ears and to those who claim to speak for labour and those who ask for co-operation from the other parts of the Empire, to saturate their policy and action with that idealism which sustained the Empire during a great crisis and which one fervently hopes, is not buried with the Unknown in the Abbey.

On the day the German Charge d'Affaire, Herr Von Hoeech first laid the wreath on the tomb of Le Soldat Incoinu under the arch, he did not only recognise the heroism and valour of the French Army, but he paid a tribute to the valour which lies submerged in all men's hearts and thus made the unknown poilu, like the soldier in the Abbey, not only a source of perennial pride to the races to which they by right belong, but, a constant source of inspiration to all humanity.

In these days of irreverent and cynical journalism, a few political propagandists have exploited him for their own purposes. The communists in France last year used the tomb under the arch to decorate their election manifestoes. An idealistic youth wrote a drama "The tomb under the Arch" making the unknown poilu the hero of his theme, drawing on himself the wrath of Marshal Foch and was the indirect cause of a few ducts and exchange of fisticuffs and a flinging of chairs. Such things do not often happen out of Paris ; they are almost impossible in England. The reverence which lies deep in Northern races saves them from many impossible and indecorous situations in which the Latin with his adventurous temperament often lands himself. One rarely sees in England such rude and irreverent exploitation, in words or pictures, of sacred subjects by interested parties.

When the Indian who stands by the grave in the Abbey where all trite bickerings of race and creed are hushed—in the presence of the Unknown where all humanity can meet without distinction of race or creed,—one wish naturally well up in his heart that the qualities for which the Unknown will stand as a symbol throughout the ages will be brought to bear by Englishmen in co-operation with Indians, in the difficult task of building a great future for this ancient land.

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THE PRESENT POLITICAL SITUATION IN INDIA.*

By SIR CHIMANLAL SETALVAD, K.C.I.E., M.L.A.

In order properly to appreciate the present political situation in the country, it is useful to recall very shortly the events and causes that have constructed the present situation. After the British Government established itself in India, it developed a highly efficient system of administration and restored tranquillity and security of life and property throughout the country in a manner unknown for a long time. The people felt that they were under the reign of law and justice, and British rule in the beginning endeared itself to all classes. But the highly developed and efficient administration soon came to regard itself as infallible and indispensable for all time. It was taken as axiomatic that the British were to administer the country for all time and that self-governing India was unthinkable, although some broad-minded British statesmen spoke of it as a goal to be attained in some dim remote future beyond human ken. No serious steps were, therefore, taken to fit Indians for self-government or to give them military training which would have enabled them to defend their own country from foreign invasion. It was not realized that good government can never be a substitute for self-government and that India once secured from foreign aggression and internal commotion under British rule, must begin to yearn for self-government.

This unimaginative attitude was all the more surprising when Western education with all its implications had been introduced by the British Government, and Universities and Schools had been established. The young generation, imbued with the lessons and ideals of liberty and freedom drawn from the study of English history and literature and fired by the writings of the great English masters, were not going to be satisfied with a system under which Indians were to be merely hewers of wood and drawers of water in their own country and were to have no effective part in its administration and in the shaping of its destiny. They were not going to reconcile themselves to a system of administration, however efficient and whatever its acknowledged benefits, which excluded their best men from a share in the governance of the country and which apparently meant to keep them under the perpetual tutelage and trusteeship of the British. While Indian States were efficiently administered by men like Sir Salar Jung, Sir T. Mahado Rao, Sir Dinker Rao and others, men of equal and greater capacity in British India were denied the power and opportunity to which they were entitled.

This state of things led to the birth of the Indian National Congress in 1885. The Congress unflinchingly toiled for thirty years during which period it was in succession mistrusted, ridiculed, abused, threatened and tolerated by Government, although it must be acknowledged that it received the sympathy and support of some broad-minded Englishmen. Although the Congress effected a good deal in improving the administration by its sustained criticism of public affairs, no appreciable advance was made towards the goal of self-government. The Councils were enlarged in 1892 and in 1909 and the elective principle was introduced, but the Councils so enlarged, although they exercised a very wholesome influence on the administration, without power and without responsibility, became dignified debating societies.

II.

Then came the Great War in 1914 which altered the whole outlook of human affairs throughout the world. India stood steadfastly loyal to the British Empire, and its people and Princes did their part. A genuine feeling of appreciation and gratefulness towards India was roused in the British mind and, on the other hand, India, having participated and helped in fighting the war for liberty and freedom and civilisation, was stirred by the legitimate aspiration and ambition to be a self-governing dominion in the British Commonwealth. Fortunately at that time was installed at Whitehall an Englishman with large and sympathet

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vision ready to grasp the psychological moment to put India on the road to self-government and make her a valuable unit in the British Empire. The famous declaration of August, 1917, was made defining the goal of the attainment by India of responsible self-government and the Secretary of State came to India with the Viceroy, visited all important centres, and collected information and views regarding the lines on which constitutional advance could be made. All political parties in the country at that time fully co-operated in the enquiry.

The fact must be remembered, but is very often forgotten in condemning the Government of India's Act of 1919, that the schemes submitted to the Secretary of State and the Viceroy by the Congress as well as by the Muslim League did not contain the element of responsibility. It was Mr. Montagu and the Viceroy who rightly insisted that unless responsibility was introduced to begin with in the Provinces there could be no real start made for self-government. The Montagu-Chelmsford Report followed and although the Reforms therein recommended were not considered adequate, specially as regards the Central Government, it was recognized that a substantial step forward was being taken towards responsible Government. The inherent difficulties and weakness of Dyarchy in the Provinces were indicated, but it was conceded at the time that there was no better alternative possible. The Southborough Committees were appointed to determine the division of functions in the Provinces between the Reserved and Transferred halves of Government, and the franchise for election.

I had the honour of serving on the Functions Committee and at every place we visited and took evidence the Committee were very enthusiastically received by people of all shades of political thought. After the Committees made their report the Bill for the Government of India Act was drafted and Indians of all political parties fully co-operated by sending deputations to England to give evidence before the joint Parliamentary Committee with a view to improve the Bill. Unfortunately, at about this time other events were happening which were destined to deflect the public mind in other directions.

III.

It was in February, 1919, when the Southborough Committees were actually considering their reports in Delhi, that the Rowlatt Act was introduced in the Viceregal Legislative Council. This Bill evoked unanimous opposition from the Indian community and all Indian members, whether elected or nominated, solidly voted against the Bill. The Government of India with the then official majority in the Council were determined to carry the measure, and even the suggestion to adjourn the consideration of the Bill to the Simla Session in September made by the late Sir Surendranath Banerjea was negatived. Great resentment was felt at the time at the attitude of the Government in rushing through the measure on the eve of great constitutional changes, and an atmosphere of distrust was created in respect of the good faith and intentions of Government. This was all the more regrettable as Government, after having insisted upon the great danger of delaying the measure, never found it necessary to apply it to any place in British India, and the Act, having remained an unused instrument, was repealed after the Assembly under the Reforms came into existence.

The great agitation that swept over the country in connection with the Rowlatt Act first brought Mr. Gandhi to the surface. He at that time started the creed of Satyagraha, passive resistance and civil disobedience which was to have such far-reaching consequences on the political progress of the country. But, even with all the widespread discontent and distrust in the good faith of Government as the result of the agitation against the Rowlatt Act, the constitutional advance secured by the Government of India Act of 1919 still received recognition. And, although the advance secured was felt to be inadequate, everybody was prepared to work it fully as the first instalment. The Congress at its Amritsar Session in December, 1919, resolved that the Reforms should be worked and, on the motion of Mr. Gandhi himself, actually passed a vote of thanks to Mr. Montagu and the British Parliament for this earnest of their desire to lead India to self-government.

At this very time, however, other events had happened and were happening which brought about a radical change in the public mind. Following the unrest created by Mr. Gandhi's preaching of passive resistance and civil disobedience, disturbances and disorders broke out in various parts of the country. The most serious of these disorders happened in the

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Punjab in March-April, 1919, and martial law was proclaimed. Ugly rumours about the happenings under the Martial Law Administration were afloat throughout the country and ultimately the Government of India appointed a Committee of Enquiry under the presidency of Lord Hunter which took evidence at Lahore, Amritsar and other places. I was a member of that Committee and I fully remember the great excitement and feeling created throughout the country by the disclosures made in the evidence that was placed before it. Under the guidance of Mr. Gandhi the Congress people refused to lead any evidence before the Hunter Committee but constituted their own Committee of Enquiry. In May-June, 1920, were published the reports of the Hunter Committee and of the Committee appointed by the Congress. The Punjab events were exposed in all their hideousness and a thrill of horror passed over the country. The self-respect of India was deeply wounded and confidence in the sincerity and good faith of the British Government was rudely shaken. The resolution of the House of Lords tending to justify the action of General Dyer and the approval of his action by some members of the European community in India by publicly raising a fund to give a purse to him, still further embittered feelings.

Mr. Gandhi who, as observed above, had already started the cult of passive resistance and civil disobedience, declared his disbelief in the Reforms and preached the doctrine of non-violent non-co-operation. The public, owing to the feeling of great distrust of the British Government that had been created by the combination of the unfortunate events narrated above, accepted Mr. Gandhi as their idol and saviour and the Congress at his instance resolved upon non-co-operation with Government by resorting to the boycott of the Councils, the Law Courts and all Government educational institutions. Mass civil disobedience and non-payment of taxes were advocated and a wide campaign was started to carry out these measures. The avowed object was to paralyse the administration and make Government impossible, and thereby compel the existing Government to bend to the popular will.

IV.

How futile these measures were, has been demonstrated by the ultimate results. Mr. Gandhi, no doubt, did a great thing in awakening the masses to political consciousness on a scale never done before. But idealist and unpractical as he was, he failed to lead the forces that he had created into a proper channel for the good of the country and its people, but misdirected them into altogethr wrong and mischievous channels. He and his coadjutors failed to grasp the simple fact that if you inculcate in the masses the belief that it is right to disobey laws and to resort to general non-payment of taxes you create such an atmosphere of contempt of law and order and disobedience of constituted authority that the inevitable result must be anarchy and negation of all Government. They forgot that, while on the one hand, they were demanding full responsible Government for India, they were creating at the same time by their preachings of direct action, forces subversive of any ordered and stable democratic Government. But Gandhism for the moment swept the country and the voices of the sane element in the community were not heeded.

Unfortunately, at about this time, the Muslims of India were agitated over the Treaty of Sevres and the position of Turkey and the Khalifa and, led by Mr. Muhammad Ali and Mr. Shaukat Ali who had just then come out from their long incarceration bitter against Government, joined forces with Mr. Gandhi, who in order to gather strength made the Khilafat controversy an Indian political question. The results of the whirl-wind agitation that was started were, as they were bound to be, disastrous. If, day in and day out, all throughout the country the existing administration is brought into contempt and is painted as wicked and satanic it is impossible to keep the ordinary man in the street non-violent and free of race hatred as Mr. Gandhi foolishly hoped could be done.

The effects of Mr. Gandhi's campaign were very soon realised in many tragic and deplorable happenings like those at Chowri-chowra and in Malabar in which infuriated crowds resorted to murder and arson with the name of Mr. Gandhi, the apostle of non-violence, on their lips. No doubt, Mr. Gandhi time after time declared himself sincerely sorry for these unfortunate events and publicly acknowledged his Himalayan blunders and practised fasting by way of expiating the sins committed. But he still persisted in his cult of non-violent non-co-operation, mass civil disobedience and general non-payment of

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taxes. It was under these conditions that the Government of India Act came into operation, and the first elections took place in October-November, 1920.

V.

During all this time the Liberal party had kept its head and its leaders had made every attempt to expose and combat the dangerous doctrines that were leading the country to disaster ; but Gandhism for the moment was all-powerful and the Liberal leaders, who up to a little while ago were highly respected and had many years of public work to their credit, were denounced as traitors to the country and intolerance was so rampant that for some time it was almost impossible for any one speaking against the doctrines of Mr. Gandhi to get a hearing. The elections of November, 1920, were under the guidance of Mr. Gandhi boycotted by a large proportion of the electorate, but the Liberals, in spite of calumny and misrepresentation, came forward to work the Reforms and got elected to the Councils, and some of their prominent leaders at considerable sacrifice took offices as members of Councils and Ministers.

The Legislative Assembly and the Provincial Councils under the circumstances above stated entered upon their work with a great handicap. The elected members and the Ministers were unable to make their full authority felt as it was always flung in their faces that they did not represent the majority of the electorate : moreover, the elected members, in order to avoid misunderstanding as to their being in league with the bureaucracy, sometime offered unreasoning opposition to Government measures. The Ministers in the Provinces, instead of being regarded as the representatives of the elected majority of the Council and thus accorded full support by such members, were regarded with suspicion as part of the bureaucratic Government thus largely marring their usefulness and authority. The result was that the new constitution, especially in its transitional stage, never got a fair trial. Dyarchy was not in itself unworkable. With good-will and proper understanding it was capable of being worked smoothly and efficiently. But the very special and adverse conditions that had been created very much impaired its success. Even so, the Ministers in many Provinces did very good work and this was specially the case in Bombay. The records of the Legislative Assembly and of the Provincial Councils for the years 1921-23 show a great amount of good solid and beneficial work. During a good part of this period this Gandhism and non-co-operation were still popular, although indications were not absent of their futility.

The great blunder committed by Mr. Gandhi and his following in attempting to boycott the visit of the Prince of Wales and the deplorable disturbances resulting therefrom are common knowledge. Mr. Gandhi still persisted in his career of civil disobedience and non-payment of taxes till a too indulgent Government, whose toleration was mistaken for weakness and whose inaction led people to believe that the British Raj in India was crumbling, prosecuted Mr. Gandhi for sedition and he was sentenced to a long term of imprisonment.

As I have said, the work done by the Assembly and Provincial Councils had created such a favourable impression that in 1922 a Resolution was actually carried in the Assembly with the concurrence of the Government recommending to the Secretary of State that an enquiry be made with a view to see how far a further constitutional advance can be made earlier than 1929 when the Statutory Commission was to come out under the Government of India Act.

VI.

It was apparent that a certain section of the followers of Mr. Gandhi in his creed of non-co-operation were getting restive and were realising that it was hopeless to make Government impossible and that they could make themselves felt only if they came into the Councils. This section got their opportunity to carry out their views when Mr. Gandhi was incarcerated. Convinced though this section was that the only way to make an advance towards self-government was to work the new constitution, they were not prepared to break away from Mr. Gandhi and court unpopularity by acknowledging the failure of non-co-operation. They, therefore, pretended that they were going to the Councils for non-co-operating from within and declared that after entering the Councils they would there offer uniform, consistent and indiscriminate opposition to Government and all its measures. This was how the Swaraj party under the late Mr. C. R. Das came

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into existence. The boycott of Councils was abandoned, the boycott of Law Courts was also abandoned, some of the non-co-operators resuming their practice in the courts, and similarly the boycott of educational institutions was also abandoned after thousands of young students throughout the country had been misled into giving up their studies and ruining their career. At the election held in November, 1923, many of the Liberals and Independents who sat in the first Council were unseated and the Swarajists came in large numbers. In the Central Provinces the Swarajists formed the majority in the Council, while in the Bengal Council and the Legislative Assembly they could make a majority when allied with the Independents.

It was, indeed, a great struggle between the principles the Swarajists believed in and the principles they had to profess in order to keep their popularity. Distrust of Government created by the events referred to in the beginning still persisted and the certification of the salt tax by the Viceroy over the heads of the Assembly accentuated that distrust which was exploited to the fullest advantage by the Swarajists. Pundit Motilal Nehru, after the manifesto of his party declaring uniform, consistent and indiscriminate opposition as their object in going into the Councils, at the very commencement, said in the Assembly that, non-co-operators though they were, they had come there to co-operate with the Government and if the Government made a proper gesture they were the men for Government. How in order to justify their election declaration and pledges the Swarajists made the demand for a Round Table Conference and how by inveigling the Independents to support them they threw out the Budget and the Finance Bill without considering the merits in recent history, what incalculable harm such action did in antagonising the British Government and the people, is now self-evident. In the Provinces the Swarajists took up the futile attitude of refusing to take office. They showed elementary ignorance of the principles of responsible government. Any party which can command a majority and which disapproves of the actions of the Government in power must be prepared to shoulder the responsibility of carrying on the Government. Swarajists in the Central Provinces and in Bengal refused to vote the salaries for Ministers and thereby brought about a deadlock seriously crippling the proper administration of the transferred subjects, involving great damage to public interests and ultimately brought about the re-transfer of the transferred subjects to the reserved side.

It is very apparent how seriously detrimental to the interests of the country the Swarajist attitude has proved. If instead of wandering in the wilderness and ploughing the sands for six years, all parties had worked the new constitution to its fullest advantage, one makes bold to say that no power on earth could have prevented a further constitutional advance and the Statutory Commission would in all probability have come out by this time for making the necessary enquiries for such an advance. Instead, the Swarajists have supplied every handle and argument to those who want to urge that India is not yet ready and fit for further constitutional advance. It is noteworthy that though the official creed of the Swarajists was non-co-operation they have on many occasions not refrained from co-operation. It is remarkable how they moved Resolutions and introduced Bills in the Assembly and how they allowed themselves to be nominated on various select committees.

It is surprising how with the declared Swarajist principle of not accepting office, a prominent Swarajist, Mr. V. J. Patel, got elected as President of the Legislative Assembly which election in order to be legally effective required the approval of the Governor-General, and draws a salary of Rs. 4,000 a month paid by the Satanic Government out of the taxes raised by the Finance Bill which the Swarajists would not co-operate to pass. It is inexplicable how a member of the Swarajist party, which professes so entirely to disapprove the present constitution of the Government of India Act of 1919 that it wants to wreck it, and who himself only a few days before his getting into the Presidential Chair had openly preached mass civil disobedience, persuaded himself to take the chair of the Assembly and work the very constitution which the Swarajist party avows it is not prepared to touch with a pair of tongs. It was quite a sight to see Mr. Patel, who as President of the Bombay Municipal Corporation had refused to attend any functions in connection with the Viceroy's visit, declaring from the chair of the Assembly that he would fully co-operate with the Government and would visit the Viceroy ten times in a day if it became necessary and appearing in his white dress a

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the Apollo Bunder the other day to receive the in-coming Viceroy.

The fact really is that in their heart of hearts the Swarajists were convinced that non-co-operation, civil disobedience, non-payment of taxes and making Government impossible was useless, and that the only way of securing further constitutional advance was by working the present constitution to the fullest advantage. But it is too much to expect them openly to acknowledge that they were all wrong in their heroics and that their election pledges and boasts were hollow. Therefore, although in the day-to-day work of the Assembly they for all practical purposes have co-operated (as Sir Charles Innes in the last Session acknowledged with regard to Railway administration), in order to keep up appearances they have continued to make theatrical gestures to show that they are still carrying out their avowed object to obstruct and make Government impossible. This pretence is all the more necessary to be kept up in view of the forthcoming elections, for it is only in that way that the electorate can be further misled and hoodwinked. This is the real genesis of the theatrical walk-out of the Swarajists from the Assembly and the Provincial Councils. By these tactics, all they have succeeded in doing is to raise prejudice in the minds of the British Parliament and the Home Government against making a further constitutional advance.

VII.

The Deccani Swarajists in the Maharashtra and in the Central Provinces never really believed in non-co-operation and civil disobedience. They always put their faith in the policy of Mr. Tilak which has now come to be described as responsive co-operation. They never believed in the unpractical theories of Mr. Gandhi and they laughed in their sleeves when Mr. Gandhi promised to the country Swaraj in a year, then in further six months, then in a further 2 months and so on, on condition that people took to the spinning wheel and practised non-co-operation. But these astute people kept their views to themselves and allied themselves with Mr. Gandhi in the first instance and then with the Swarajists next, because they thought their chances of maintaining their influences with the public were slender without such combination. But even their patience was exhausted and they decided openly to unfurl their banner of responsive co-operation which definitely included the working of the present constitution for all its worth and the acceptance of offices under it. They had suffered too much under the disabilities imposed by the official Swarajist creed and realised that keeping up the pretence any longer was harming the best interests of the country. The orthodox Swarajists, however, were not prepared to throw off the mask and the responsive co-operationists were overruled at the last Cawnpore Congress which reiterated its belief in civil disobedience and resolved that measures should be taken to educate the country to practise it at some future time. The Deccani Swarajists in Maharashtra and in the Central Provinces thereupon definitely left the orthodox Swaraj party under the leadership of Messrs. Jayaker, Kelker, Aney, and Moonje and started their separate organisation.

The situation so far makes it clear that the Liberal party, throughout, took the correct view and consistently acted in the best interests of the country. The responsive co-operationist and even some of the orthodox Swarajists took six years to see, what the Liberal had seen from the beginning, that the only rational course was to work the present Reforms fully and agitate for more. The so-called Independents, although they believed the right course was to work the Reforms, had not the courage to come forward to do so and to seek election as the Liberals did in 1920. They pocketed their convictions and abstained from the elections of 1920 in order to avoid popular displeasure which the Liberals had the patriotism to face in the public interests. When they came into the Assembly and the Councils in 1924 when the boycott of the Councils was removed, they flirted with the Swarajists and joined hands with them in throwing out the budget and the Finance Bill in the Assembly. This action had the effect, even if it was not designed to that end, of securing for the Independents a certain amount of popularity as it showed that they were as much against the Government as the Swarajists. But the Independents soon found that they were dragged in the mire by their allies the Swarajists and their sense of public duty soon revolted against the unreasoning attitude of the Swarajists. Schism between the Independents and the Swarajists thereupon soon followed which culminated in open rupture in 1926.

When the situation developed like this, it

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became apparent to all thinking minds that there was really no substantial difference between the principles advocated by the responsive co-operators and the Independents and the principles of the Liberal party. It was too much, however, to expect the former openly to acknowledge their mistake of six years and embrace the Liberal creed and the Liberals, who have always put the interests of the country before petty personal and party considerations, came to the conclusion that the possibility should be explored of uniting all parties and persons whose principles and programme were very nearly the same into one strong party. They strongly felt the necessity, on the one hand, of striving to counteract and foil the activities of those who were misguiding and misleading the public into futile and dangerous paths, and, on the other hand, of combating the reactionary forces that were working against further progress and of moving into desired action a Government much too cautious and insufficiently responsive to the sentiments, aspirations and desires of the people. With the object, therefore, of finding a platform and formula which could bring together all, more or less of the same thought, the Liberal Federation held in Calcutta in December last appointed a Committee to negotiate with some of the other parties. The result was the inauguration of the Indian National Party at Bombay in the end of April last. The formation of such a combination naturally created apprehensions in the mind of Pandit Motilal Nehru, the leader of the Swarajist party, and it appears he entered into negotiations with the responsive co-operationists for reconciliation. The Sabarmati Pact that was arrived at and its subsequent abandonment are recent history well-known to all. Mrs. Naidu, the President of the last Session of the National Congress held at Cawnpore, when she saw that the orthodox Swarajists and the responsive co-operationists were being again brought together, conceived the idea of bringing about a larger unity, if possible, by bringing all parties under the Congress roof. Some leaders of the Liberal party and the Indian National party went at Ahmedabad at the invitation of Mrs. Naidu, but nothing came out of it.

VIII.

The differences between the Congress on the lines in which it is at present run and those who have left it are so fundamental, as pointed out by Sir Moropant Joshi at Ahmedabad, that no rapprochement is possible unless those who are in charge of the Congress machine are prepared to make the necessary changes in its creed, constitution, rules and programmes so as to make it really a national institution as it was at one time, instead of being a purely party caucus as it is at present. Unless the Congress is prepared to exclude mass civil disobedience and non-payment of taxes as the means to be adopted for attaining self-government, members of the Indian National Party and the Indian Liberal party, who have definitely excluded those measures from their activities as being entirely unsuitable and positively harmful, cannot possibly join the Congress. Further, the Congress has definitely set its face against working the present constitution. Unless this is altered those who believe in the wisdom and desirability of working the present Reforms and striving for more, cannot come within the Congress fold. Similarly, under the present Congress regulations the privilege of sending delegates to the Congress is confined to certain Congress Committees and organisations. Unless all parties are given proper representation in the Congress by giving the right to send the delegates to their associations and organisations, they can never have a proper and effective voice in the deliberations of the Congress. Lastly, the Congress requires all delegates to wear khadder at its meetings. Such a compulsory rule is conscientiously objected to by many people, and unless the wearing of khadder is made recommendatory instead of compulsory, that by itself presents an obstacle. It was apparent in the course of the recent discussions at Ahmedabad that those who are still controlling the Congress are in no mood so to reform and liberalise it as to bring it back to its original national character. Mrs. Besant may be willing to submit to the compulsory rule of wearing khadder and may be prepared herself, and may desire others, to join the Congress and then plead there for their views. It is impossible to expect a large body of people forming the Indian National Party to do so in view of the insuperable difficulties pointed out above.

The Swarajists and their methods have been discredited by the experience of the past six years. Their activities have been barren of any useful results and have only succeeded in dividing up the intelligentsia of the country into different conflicting groups. Mr. Gandhi has

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ceased to be an effective political force and has wisely retired into his Sabarmati *ashram*. It would be good for him and for the country if he refrained from dabbling any more in politics and devoted himself to the work of social reform and removal of untouchability in which sphere he can do a good work. To my mind, Mahatmas and Maulanas have made a pretty mess of Indian politics, and the sooner they are put aside, the better for the country.

It is high time that the Liberals, the Independents, and the Responsivists should join hands in combating the Swarajist politics and winning over the electorate to a proper appreciation of the political situation. The inauguration, therefore, of the Indian National Party by the active co-operation of these three groups is opportune and I only hope and trust that the new combination will immediately enter upon the active work of educating the electorate. They must not minimise the gravity and difficulty of the task before them. The Swarajists by their powerful organization and continuous work have acquired a hold on the electorate. It must further be remembered that the work of a party whose programme is destructive and who can appeal to passion and prejudice is comparatively easy before the ordinary uninformed population, while the task before those who have to appeal to reason and counsel caution is comparatively difficult. The new combination, therefore, must exert their utmost by creating a proper organization and collecting the necessary funds and pushing their propaganda. It is essential also that they must place before the public a definite and tangible programme of their work.

IX.

The present political situation is, however, overshadowed by the very deplorable communal tension that has arisen between the Hindus and Mahomedans. It is not useful nor desirable to trace the causes of the present state of things or to apportion blame for it. The fact must be recognised that somehow or other the Muslims have come to feel that further political advance towards self-government in India may mean Hindu domination and their interests as a minority community may not be sufficiently safeguarded. Without attempting to investigate whether these apprehensions are well-founded or not, the fact of their existence must be recognised and steps should be taken to remove them. On the other hand, it must also be recognised that the Hindus are apprehensive that the Muslims are fired by the desire to restore Muslim domination in India. It cannot be gainsaid that as a result of the Muslims of India being affected by Pan-Islamic sentiment, the ambition has been aroused in the minds of some of them for the restoration of the historic glories of Muslim rule in India. It was unfortunate that the Ali brothers and others diverted the attention of the Muslims of India from purely Indian interests to international questions relating to Turkey and the Khilafat. They were led thereby to think and feel more about the position of Islam in the world instead of their own country and the immediate problems relating to its progress, socially, economically, and politically. The communal tension has been further emphasised by the unfortunate disputes regarding the playing of music by Hindus near Mahomedan Mosques. Once bitter feelings are roused among the ignorant portion of both communities the situation becomes unmanageable, but I feel convinced that if once the leaders of both communities are able to banish mistrust by arriving at an understanding about the political questions they will be able to allay the tension of feeling among the masses and find a satisfactory solution of the music question.

It must not be forgotten that, besides the Hindu-Muslim question, the controversy between the Brahmins and non-Brahmins is also assuming a threatening aspect in some parts of the country, and requires to be tactfully handled by a proper appreciation of the views and aspirations of the large non-Brahmin section of the population.

There is one aspect of the situation which requires to be emphasised. The Government, on their part, must not be slow to move and must avoid the impression that they do not make any advance unless they are constrained to do so by intense agitation. They must encourage and strengthen the hands of the sober and thinking elements in the Indian community by respecting and acceding to their suggestions and demands. The Government have unfortunately given too much importance to the Swarajists and have ignored the reasonable and correct attitude adopted by the other political parties. Neither in the Assembly nor in any of the Provincial Councils, except in the Central Provinces, have the Swarajists been

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in any absolute majority by themselves. If Government had met the views of the Independents and other groups in the various Legislatures the temporary alliances between them and the Swarajists resulting in deadlocks could have been avoided. In various pronouncements Government have declared that a further advance was possible only if this comparatively active and noisy party of the Swarajists definitely would abandon non-co-operation. It is difficult to see why the attitude of the other political groups is to be ignored and further progress is to be denied simply because this particular party ha chosen to persist in still clinging officially t their creed of non-co-operation and civil dis obedience, although even they have on man occasions practised co-operation. I venture t think that if even now the Government make u their minds to constitute the Statutory Commis sion of Enquiry earlier than 1929 and make a announcement to that effect, they will ver much disable the Swarajist party and strengthe those who are for ordered constitutional progres and methods.

THE TERCENTENARY OF FRANCIS BACON (1626—1926).

By MR. R. L. MEGROZ.

The fragment of the effigy of Queen Elizabeth's first Lord Keeper, Sir Nicholas Bacon, to be seen in St. Paul's Cathedral, is one of the few relics of the previous edifice which was burnt in the great Fire. York House in the Strand, the property of the Archbishop of York, became the residence of Queen Elizabeth's Lord Keepers and Chancellors, and it was there that Sir Nicholas Bacon in January 1561 became the father by his second wife Ann (daughter of Edward the Sixth's tutor, Sir Anthony Cooke) of Francis. York House has disappeared now, so that architectural relics of the greatest philosopher and writer who ever held high office in the English State are as rare as the remains of Old St. Paul's.

"As you walk westward from the City on the Thames Embankment, just before you come to Charing Cross", says Dr. Abbott, Bacon's best biographer, "you may see on your right, about a hundred yards or so from the river's edge, a low, massive, three-arched stone structure with two weather-beaten lions at the top and some apparently purposeless steps at the bottom. This was once a water-gate, designed by Inigo Jones for the Duke of Buckingham, as the entrance to an intended palace, after the latter had at last succeeded in gaining possession of the adjacent house and gardens, dislodging from them their former owner, Viscoun St. Alban, more commonly known as Francis Bacon, Lord Chancellor. Of the palace tha Buckingham proposed to build, no more than this was completed; but all the streets aroun have turned traitors, and sided with the usurpe —'Buckingham Street', 'Duke Street', 'Villier Street'; not a 'Bacon Street' among them! S this old crumbling gate (if we except the nam of 'York Buildings', given to a neighbouring block of houses) is all that now remains to mark the site of the old York House, formerly the residence of Sir Nicholas Bacon, Lord-Keeper of the Great Seal, where Francis, his youngest son, was born on 22 January, 1561. Sixty years afterwards, the disgraced and poverty-stricken Lord Chancellor passionately declared that to sell his father's house to Buckingham would be 'a second sentence'; and from that we may judge how he loved the 'ancient pile', as Ben Jonson calls it, and the gardens pleasantly sloping down to the Thames on the south, and looking to the Strand on the north, where the little Francis spent so much of his childhood as was not passed at his father's country residence in Gorhambury, Hertfordshire."

Milton is the only genius comparable with Bacon who took any active part in English politics and served the State more or les

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directly when he was not serving his Muse. But Milton's temporal and spiritual biography, complicated at times though it is by personal passions, is fairly simple in comparison with that of the great genius who died on an Easter Sunday morning three hundred years ago, to be precise on 9th April, 1626.

The circumstances of Bacon's death are in keeping with what is, after all, the predominant side of his personality, the intellectual. Near the end of March 1926, when he is 65, he rides from London to Highgate, his head full of his experiments in physics. Seeing snow on the ground he decides suddenly he must test its effects in preserving flesh from putrefaction. To quote Dr. Abbott once more:

"He alighted from his coach at a cottage where, as the story goes, he bought a fowl, and with his own hands stuffed it with snow. A chill and sudden sickness supervening, forced him to resort at once to the neighbouring house of Lord Arundel, and there, in ignorance of his approaching end, he dictates a letter to the host whose hospitality he had been compelled to claim."

Only the year before, during the summer, when the plague was raging in London, and he is ill, this indefatigable servant of truth is writing to Father Fulgentio, a foreign correspondent, and his letter is as ardent and full of his philosophical schemes as any letter he ever wrote.

This man, whose writings are among the proudest possessions of English literature, and whose intellect remains, notwithstanding the limitations in his science and the defects of his philosophical system which have been recognized in the last hundred years, a monument of human ability, this man when he takes an active part in the affairs of his age, which was an age of self-seeking and duplicity in high quarters, makes us blush for his humiliation and seek anxiously for excuses to cover the revolting conduct of so great a genius.

It is not possible in a brief sketch to examine the details of the career of Sir Nicholas Bacon's younger son, or even to give a list of the chief dates in his life. But a few outstanding facts and dates may be noted, and before passing on to the literary work which has made him an immortal in the minds of men, these outstanding items in a very crowded and complicated life may be related to the troubling problem of his practical morality.

Bacon's mother Ann, the daughter of Sir Anthony Cooke, who was tutor to Edward the Sixth, was not only one of the highly educated and accomplished women of that age which produced Lady Jane Grey, but in addition to a notable classical scholarship possessed a wilful personality and was a fervent Calvinist. Sir Nicholas was easy-going, clever, and had a humorous turn of wit which his sons Anthony and Francis both seem to have inherited. In 1576, three years before their father died, the boys, as sons of a Judge, were admitted as "ancients" of Gray's Inn. Francis had gone to Trinity College, Cambridge, in 1573, at the age of 13. In 1577, the year after his admission to Gray's Inn, the ten year old Robert Devereux, Earl of Essex, goes to Trinity. In 1579, when his father dies, Francis is with the embassage of Sir Amias Paulet in France, and returns at once on hearing the news of an event destined to prove so unfortunate to his worldly prospects. Although still but 18 years old, he has impressed many different kinds of people with his ability and learning. Paulet gives him a despatch for the Queen and recommends him to her as a youth of great promise. But he fails to obtain assistance at Court from Lord Burghley, who had married his mother's sister, and who had a son of his own, Robert, slightly younger than Francis. In this particular the intemperate Macaulay was probably correct in perceiving the motive of jealousy for his own son in the uncle's continued suppression of the ambitious and brilliant nephew. At any rate, Bacon is early disappointed in his expectations as his father's clever son, and studies law. In 1582 he becomes an "Utter Barrister" of Gray's Inn. Two years later, at the age of 23, he enters Elizabeth's fifth Parliament as member for Melcombe Regis. In this year he writes a brilliant *Letter of Advice to Queen Elizabeth*, reviewing the political questions of the day, chief of which was the quarrel of Roman Catholics, High Churchmen and Puritans. Here, as always, when not committed to the praise or the condemnation of a particular person, Bacon displays a serene detachment, a subtle discrimination in analysis and comprehensive imagination in generalisation. Here and in the *Advertisement touching the Controversies of the Church of England* which he wrote a few years later, the only trace of his mother's influence is in the calmly discriminating preference for the Puritans' solid virtues

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which he reveals. In 1597 he publishes his first collection of *Essays*, and establishes at once a literary reputation, which is enhanced in 1605 by the publication of the *Advancement of Learning*. In the ten years preceding 1597 many events have occurred. He has been a member of Parliament for Taunton, Liverpool and Middlesex, and just after the appearance of the essays enters Elizabeth's ninth Parliament as member for Southampton. He has written one or two important political tracts ; he makes an eloquent speech in 1593 opposing the Government on a question of subsidies, and it infuriates the Queen against him and weakens the power of his generous friend Essex, in an attempt to secure him the place of Attorney, which is ultimately filled by his enemy Coke. Essex even fails to get him the subordinate place of Solicitor-General. Among the historical events of this period are the execution of Mary Stuart, the assassination of the Duke of Guise, the destruction of the Spanish Armada, the destruction of the Spanish navy at Cadiz by Essex, and the rebellion of Tyrone. To console Bacon for not obtaining office, and to help him out of his financial difficulties, from which he seems never to have been free, Essex gave him an estate at Twickenham and interceded for him with the rich widow of Sir William Hatton. This lady ultimately married his implacable rival Coke but came to Bacon for help when her daughter by Coke was kidnapped, with her husband's connivance, in order that the girl should be married to a brother of the new favourite, George Villiers, Duke of Buckingham. But this brings us to 1617, when Sir Francis Bacon is made Lord Keeper. In the following year Buckingham is made a Marquis and Bacon Lord Chancellor and then Baron Verulam of Verulam. The ten years between 1607 and 1617 have brought the death of Queen Elizabeth, (under whose reign Bacon was never given a more responsible task than the dishonouring one of pleading for the Crown against his friend Essex) and the succession of James, who has been summed up as a king who never attached himself to any man of greatness, but under whom a favourite like Villiers was able to advance a clever follower like Bacon. During this period also occurs the scandalous episode of the marriage of the king's favourite, Rochester, with the divorced wife of the Earl of Essex, a marriage graced by a *Masque* given by Bacon, who was at last Attorney-General. In connection with this affair it is well to remember the subordinate and even servile position often thrust upon the real men of genius in that corrupt age, and that John Donne, while he was still anxiously seeking preferment, either in the Church or at Court, was also bought, and by mere promises of that rascal Rochester, to lend his legal skill to the cause of the Countess of Essex.

Before the year 1617 Bacon had published an enlarged collection of *Essays ;* had written the *New Atlantis,* and a number of legal essays and State documents; he had also, although previously held in esteem in the Commons, become feared and suspected as a dangerous instrument of the royal policy of "divine right," which seems to have been accepted by Bacon as a sort of utopian and philosophical ideal to be enforced in practice.

Three years after being made Bacon Verulam, Bacon is created Viscount St. Alban's ; but his enemies are growing stronger, and a few weeks later a disappointed suitor charges him with accepting a bribe. That miserable wretch King James, whom he has served only too faithfully, allows him to be made an example of, and he writes one of the most pathetic and shameful epistles ever composed by a great public servant, *The confession and humble submission of me the Lord Chancellor,* and he writes it to forestall closer investigation. Bacon in a subsequent review of his experiences wrote that he had been "the justest judge these fifty years", but even that moderate assertion must be regarded with doubt, unless we can prove that the ruthless fighter Coke, ever perverted justice for fear of falling out of favour. After his release from the Tower, Bacon, his never robust health now broken, retires to Gorhambury, the Shropshire seat inherited from his father, and from there sends the King, in a fresh effort to win royal favour, the "History of Henry VII."

It was but four years later that Bacon died. When we turn to his literary works—and it is the literary rather than the philosophical in his work which continues to claim our attention—we have not much difficulty in realising what a great writer Bacon was in the language which he did not consider good enough for immortality. His writings in Latin which he destined for posterity have been almost forgotten but his *Advancement of Learning,* his *New Atlantis* and the *Essays* will be read with

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admiration so long as English is a living language.

What is especially remarkable about Bacon's prose style is the extraordinary versatality ; it varies in accordance with the nature of the theme much more than is usual. The *Advancement of Learning* and *New Atlantis* have pleasant surprises in store for readers who know only the brief and sometimes too concise *Essays*, which, however, if we remember Bacon's own idea of the essay as a "dispersed meditation" and "brief notes rather significantly than curiously set down," are almost perfect in their kind. I am afraid I have already taken up too much space on account of this important tercentenary, so that instead of quoting passages of the rich prose of *The Advancement of Learning* and *New Atlantis*, I must content myself with urging the reader who does not know these works to become acquainted with them. There is not much good in observing a great writer's tercentenary unless we are sent back to his work. I think it will be agreed that Bacon's *New Atlantis* is more vivid and also wiser than the better known *Utopia* of Sir Thomas Moore.

WORDS AND THEIR SCIENTIFIC CLASSIFICATION.

By Mr. W. G. Raffe.

Chief among the necessities of the greater number of Indian students and scholars, is the necessity to master the English language. Though the origin of this need may be found partly in historical reasons, its continuance is demanded from a quite different view-point. This is in the fact that the greatest part of the world's literature, as accepted by the modern world, is now accessible in works printed in the English language. Though there is much of the highest value in French and German and some other tongues, yet most of what is best in them has also been translated into English. And in India itself, it is a commonplace to find that a traveller from the North and another from the South, meeting in Calcutta, often find that they cannot converse except in the English they have both learned. That the language is difficult in many ways, that it has absurd rules and queer grammatical points and seemingly fantastic exceptions, is apparent to every learned of English. Yet it is used in so many lands and over so wide an area of the earth, that it is now almost impossible to get into a town or city of any size and not find it spoken.

Learning the language, to be able to read and understand it, however, is one thing, but writing in it is quite another matter. It is easy to acquire a little fluency with any tongue, if you can converse with people who use it for some time. It becomes fairly easy to express your needs, and even to understand them when they speak quickly. Then it is next possible to read the language, especially the clear printed forms, which is easier than hand-writing. Last of all, it is possible to write and express your own thoughts in a foreign tongue. For this the greatest degree of mastery is necessary. Even those born in a given language feel their shortcomings in this respect, and hence there is not standard work more used, even by English authors, than Roget's *Thesaurus of English Words and Phrases*.* This work is not a dictionary, which informs you of the meaning of a given word, and how to pronounce it in speech. Nevertheless, the valuable Index contains an alphabetical list, with some explanation of its meaning in relation to expression of thought. It was this that the learned Dr. Peter Mark Roget, Fellow of the Royal Society of London, had constantly in mind when he was preparing the first edition of his famous work.

**Thesaurus of English Words and Phrases.* (New edition, revised and enlarged by Samuel Romnily Roget, M.A.), Longmans, Green & Co., Ltd., 1926. Price 7*s.* 6*d.* net.

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The words and phrases are, according to his first title, "classified and arranged so as to facilitate the expression of ideas and to assist in literary composition" for the edition first published in 1852.

He had endeavoured, wisely, to ascertain if any previous works of this kind had been published, and among them he met with a Sanskrit work, which had "a systematic arrangement of ideas with a view to expression" which he supposed to be nine hundred years old. This was the famous *Amara Kosha,* or Vocabulary of the Sanskrit Language, compiled by Amera Sinha. An English translation by Henry Colebrooke, was printed in 1808 at Serampur. It did not meet with Dr. Roget's complete approval, but this, we may hazard, may have been due to inadequate translation as well as the probable lack of full comprehension of many of the ideas therein contained. It might be of value if some scholar were to look this up and perhaps bring out a modern translation, helped by a qualified pandit.

Dr. Roget's classification started off with abstract ideas—thus ignoring the much-boomed deductive method!—concerning existence, relation, quantity, order, number, time, change, and casuation; next dealing with space, generally, in dimensions, form and motion. Matter is placed merely as organic and inorganic. Thence we come to Intellect, in the formation and communication of ideas; of volition in the individual and intersocially, and lastly, to affections, in general, personal, sympathetic, moral and religious.

The multifarious relations of ideas to and from all these various factors is then indexed by leading words, and from those we can rapidly locate that word with all its shares of expressive meaning, and also many synonyms, so that we may vary our meaning by the use of a slightly different word. Only those who have had trouble with composition can realise the value of such help. But the value of the Thesaurus is not only for those who desire to express their ideas in literary form. It is most useful for all who wish to acquire an idiomatic knowledge of English, so that they may by degrees come to select accurately the right word, even in ordinary speech, as, for instance, in addressing one meeting. The power to use the right word in the right place is of extraordinary value in such circumstances, especially if the speaker desire to win his audience to his views. A wrong word or a clumsy phrase, may, even unknown to him, fail to inform his hearers fully on some important point, or may even set them against him through some slight misunderstanding.

Of a different nature is another valuable publication of the same firm, *Bellows French Dictionary*.† In this unique volume we have combined a French-English and an English-French dictionary, both phase being on the same page, so that immediate reference may be made from one to the other. This work has a literary record of importance, since its inception in the later years of last century by the original compiler, John Bellows of Gloucester, England. Some years followed to its completion and first publication in 1911, since when it has proved its value in a ready sale all the world over, over fifty thousand having been purchased by scholars and students.

It is a most compact and well-arranged work, full of additional items of value over and above the actual dictionary and not a word on all the seven hundred closely printed pages is wasted or out of place. More than an ordinary dictionary, it surpasses the famous *Larousse* in all but illustrations, which find no place in this volume. But it is an excellent guide to the French language, containing not a little of French grammar, with verbs, moods and tenses in full details, followed by metric tables of all kinds, monetary and otherwise, with maps of Great Britain, and of France with Switzerland.

Among the unique features of this very comprehensive volume are the typographical method of distinguishing between masculine and feminine gender by variation of type face; the indication by suitable marks of the liaison, or its absence, and the method of arranging verbal conjugations with numerical references. Also certain of the tables as are not found in other dictionaries, nor a number of words. In fact, this work comes closer to the ideal of Roget's famous work, in its aim to be of utility as a means of expression, than any other we have met with.

Bellows French Dictionary should be at the elbow of every student—we may even say scholar—who desires to read or to write in the French language. Much more than merely a

**Bellows French Dictionary* (Students Edition) Crown, 8 vol. 689 pp. published by Longmans, Green & Company, price Hard/wamet.

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commercial effort, it is the achievement of a very thorough and painstaking scholar, obviously one unusually familiar with both French and English, gifted with great patience and that orderly turn of mind withuot which no such undertaking could succeed.

The continual extension of his vocabulary is a task to which every serious writer should address his efforts, for this means that he attains one of two objects, or perhaps both. He first obtains the power to express his current ideas in a greater variety of manners and modes, thus ensuring them reaching a larger audience, or of spreading them more lucidly and thus more effectively ; and secondly, he acquires a larger stock of ideas by the act of using a greater number of words, which permits them to grow in number as well as in richness. Shakespeare as a writer is notable for the extent of his vocabulary, and compared with an ordinary uneducated man, he could express one single idea in a hundred different ways.

SO YOU'RE GOING TO INDIA: A SYMPOSIUM OF PRACTICAL INFORMATION*—II.

VII. The Passage to India.

Steamers.

How to get to India is naturally the first point to be considered and there is an embarrassing choice of steamship services to India.

E. R. B.

Among British lines, the P. and O. Company no longer possess a monopoly of the Indian traffic, but now have to face several keen competitors. The British India, the Ellerman (City and Hall), and the Anchor have become popular. The newest steamers on these lines are admirably equipped, the catering is excellent, and there is little difference in the duration of the voyage. The Bibby and Henderson lines are much used for Burma and Southern India. Among foreign lines the Messageries, Maritimes boats sailing from Marseilles, and the Lloyd-Triestino and the Marittima Italiana steamers sailing from Venice and Genoa have a high reputation and receive a constant share of patronage.

The *Times*.

Cabin.

In selecting a cabin, choose, if possible, an outside cabin, and one as much amidships, as possible, and not too near the baths and lavatories. In the large liners the first-class cabins are arranged with due consideration to the unpleasantness of proximity to the engines or cooking galley, but in the smaller ships the passengers should be particularly careful to study the steamer chart before booking.

E. R. B.

*Compiled from the writings of the late Sir Edwin Arnold, Mr. D. C. Boulger, Mr. Reynolds-Ball, the late Mr. William Caine, Mrs. Flora Steel, Mr. A. R. H. Moncrieff, and the special Indian numbers of the *Times* and some other sources.

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Comparative Table of Steamship Services.

Lines and Date of Sailings	Tonnage of Steamers	Length of Voyage	Fares 1st Class	Fares 2nd Class
		days	£.	£.
To Bombay and Karachi.				
P. & O.:				
From London every Friday ...	8—21,000	21	70—80	54—60
From Marseilles do. ...	...	14	62—82	50—56
B. I. S. N. CO.:				
From London, alternate Fridays	7—9,000	23	62—66	52
Anchor Line:				
From Liverpool fortnightly ...	5—6,700	22	60	...
Ellerman's City and Hall Lines, from Liverpool about twice monthly	6—10,000	23	60—64	46—48
Lloyd Triestino:				
From Venice, 2nd of each month ...	7—9,000	16—17	62	52
Marittima Italiana:				
From Genoa, 15th of each month	7—9,000	17—18	62	52
To Calcutta				
P. & O.:				
Every second Saturday from London	8—9,000	32	66—70	56
B. I. S. N. CO.:				
From London, alternate Saturdays	7—9,000	33	66	56
Ellerman's City Line:				
From Liverpool, about twice monthly	7—10,000	27—30	64—68	50—52
To Madras				
B. I. S. N. CO.:				
From London, alternate Saturdays...	7—9,000	29	62—66	52
To Rangoon				
Bibby Line:				
From Liverpool, alternate Fridays	...	30	76	...
From Marseilles, alternate Saturdays	7—10,000	32	68	...
Henderson Line:				
From Liverpool, alternate Fridays	5—8,000	32	65	...

Murray's *India.*

VIII. Cost of the Journey.

One merit of the Indian tour is its cheapness; once you get there, you may, of course, spend a fortune on the shawls, jewels, silver or brass-ware, and so forth, which your friends expect you to produce on your return, but among necessary expenses the most formidable item is that of the voyage to Bombay. There are many British and foreign lines with lower rates; but the P. & O. is still the leading one for the Indian voyage though its best steamers

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seem rather reserved for the competition of Australian traffic, from which it is necessary to change at Aden, for the crossing of the Arabian Sea (to Bombay). The other boats, however, are often in some ways the more comfortable. The Indian boats are, in autumn, apt to be crowded as far as Bombay, where most of their passengers land to continue the journey more quickly by rail. Those who are not in a hurry should remember that they may go on to Madras or Calcutta for the same fare. Intending travellers will consider the terms offered by the P. & O. and other lines for cheap return tickets, at a reduction varying according to the time for which they are available. In spring, just when the cold weather tourist will want to take ship, comes the homeward rush also of Anglo-Indians, requiring good berths to be engaged long beforehand and sometimes making a small purgatory of the best steamers. Many, having come so far, decide to go round the world while they are about it by Japan and Canadian Pacific in connection with the P. & O. steamers. Others may prefer to try any of the "foreign" lines that will land them on the Continent for resorts where may be broken the great change from the Red Sea to the English Channel.

As to the cost, the three and half months' travel in India will amount approximately to about Rs. 5,000. But of this Rs. 500 are allowed for an Indian servant or "boy," and I have allowed a very wide margin (nearly £50) for carriages, horse hire, excursions and incidentals. Hotels and railways are (comparatively speaking) cheap, so that with reasonable economy an independent traveller can "do" the grand tour for an inclusive expenditure of some £350 (including steamer fare), or if two are travelling together (when one servant would suffice for both, and the carriage expenses would be halved), there would be a joint saving of some £50. To this must be added £80 to £100, inclusive cost of journey out and home. It will be seen that, in spite of cheapness of locomotion and low hotel tariffs, travel in India for the ordinary tourist or globe-trotter, as opposed to the Anglo-Indian, is only suited to those of ample means. As a rule, for all extras and incidentals—carriage hire, guides, bazar purchases, curios, photographs, etc., the tourist will have to pay—and not unnaturally—considerably more than the resident.

It is, however, possible to manage a holiday trip to India and back of about two and a half months' duration at a cost of no more than £100. But, of course, this means second class by steamer, no servant and a very limited itinerary, keeping strictly to the railway during the fortnight's stay on Indian soil. Such a tour should, of course, be regarded mainly as a holiday voyage and only nominally as an Indian tour, the fortnight between steamers being utilized for hasty glimpse of a few of the great sights of India, easily accessible from Calcutta. The tourist will, at all events, be able to see something of Benares, Allahabad, Cawnpur, Lucknow, Agra, Delhi, Amritsar, and perhaps Lahore; and, after all, the Taj Mahal alone is almost worth the voyage from England.

As to travelling second class by the P. & O. there is much to be said in its favour as the saving is considerable, and as there is little to choose between the accommodation of first and second class except lack of space. Till lately the great drawback in the second class was the early dinner instead of lunch, but now late dinner is served in the second saloon also. It may be added, that second class on any other lines is not advisable.

A. R. H. M.

IX. Indian Railways.

The observant traveller will notice many points of interest in Indian railway travel, compared with those with which he is more familiar in Europe. The first class carriages—and few tourists would care to travel second—are certainly more comfortable and spacious than the ordinary carriages of the European lines. They are not, it is true, so luxuriously equipped; but in view of the great heat and the penetrating dust, luxury, as exemplified by the *trains de luxe*, with their wealth of padded seats and thick carpets, would be absolutely opposed to comfort in India. All decorative accessories must be sacrificed to coolness and the necessity of excluding dust. Each first class compartment (which is meant for four) contains two long seats, with racks, pegs, etc., while overhead are two movable sleeping berths, which are let down at night—for there are no especial sleeping cars on Indian railways. Each compartment has a lavatory, while on the trunk lines a bath is also found. There is no excuse for mistaking the classes, as each

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carriage is painted in distinctive colours according to class. Aerated waters and ice (in the hot months) can be had in all the mail and express trains, at cheap rates.

E. R. B.

The railway carriages, but for the noise and dust, are comfortable enough, constructed as they are with movable upper bunks, to afford sleeping accommodation for four. Each compartment is supplied with a lavatory, sometimes with a bath, with sun-blinds and coloured glasses. There are dining cars in the mail trains and at important stations there are refreshment-rooms where the trains stop for meals. Without such conveniences, the long railway journeys would indeed be a weariness. Carriages are usually set apart for ladies. The fares on Indian railways are certainly low. Driving, too, is a cheap luxury, in which the globe-trotter largely indulges, as nobody walks in India who can help it. Every city has its variety of cabs, to be hired at low tariffs.

A. R. H. M.

X. Accommodation.

Speaking generally, India is lamentably deficient in good hotel accommodation. It is hardly overstating the case to say that (with the exception of the presidency towns and important hill stations), there are not a dozen hotels in the whole of India which would rank as first-class according to the European standard. About the only thing that can be said for them is that usually bedrooms have a separate bathroom and the charges are moderate. Even Calcutta, until recently, used to have the reputation of being the worst off for hotel accommodation of any city in India. There is a story told of a well-known traveller, newly arrived in Calcutta, who was told by Lord Curzon that he ought certainly to go and see the site of the Black Hole. "Oh I have seen it," was the reply. "In fact, I am living there —room No.—Hotel—" Probably the recent marked development of tourist traffic will sooner or later effect a change in this respect. It has already done so at Bombay, where there is an enormous *hotel de luxe*, the Taj Mahal, the largest in the East. This hotel is a magnificent building, and one of the finest modern architectural features of Bombay. It is perhaps the only hotel in the East worthy to be compared with the great hotels of London. The charge at nearly all hotels is based on that of the continental *pension* system, and three solid meals, plus *chhota hazri* and afternoon tea, quantity taking the place of quality, are given. But attendance is a negligible quantity. It is not even included in the bill, as it is usual for each visitor to bring his own servant.

E. R. B.

Good though the hotels at the presidency towns and in some of the larger cities of India may be now-a-days, there is still much left to be desired in those of the smaller places, while the dear old dak-bungalows in the more remote spots remain untouched by Time.

F. A. S.

The "civil station," of an Indian city, is usually an open suburb of bazar, barracks, and bungalows, standing perhaps as much as two or three miles distant from the town. In the former, at the chief places, will be found hotels "of sorts," more or less adapted to the needs of the tourists. Where such accommodation is wanting, the dak-bungalow affords the elements of shelter and entertainment; or occasionally the traveller must put up with what rest he can take, on his own bedding, at the waiting rooms of a railway station, where, however, the refreshment department sometimes offers comfortable enough quarters for a night. Indian hotels are (comparatively speaking) cheap, and that is the best to be said of them. The guest is boarded on the American plan, getting at least, plenty to eat for his money. Three solid meals, besides early morning and afternoon tea, are the Eastern Boniface's strong point. But so long as he is well-fed, the Anglo-Indian seems not very exacting in the matter of accommodation. Calcutta itself was until recently notoriously ill of in this respect, though it had first-class shops. Not a few of the travellers in India now-a-days are Americans, whose comments on the state of things should be unanswerably disagreeable. Somehow or other, as the number of tourists increases, an improvement may be looked for, and meanwhile the stranger cannot do better than put himself into the hands of Messrs. Thomas Cook's agencies in Bombay or Calcutta, who in India are almost indespensable assistants and will advise him, as on other points, of the

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most tolerable hotels. The main fault of the hotels lies in the servants, their quality by no means equal to their quantity. At table can sometimes be seen more waiters than guests, and yet the latter may go hungry away, unless each man has his own private servant.

A. R. H. M.

XI. The "Boy".

The stranger will find it almost necessary to travel with an Indian attendant. Though couriers of the kind are highly paid, as pays go in India, getting as much as from Rs. 30 to Rs. 50 a month, the demand for them has of late been greater than the supply, and the tourist perhaps finds himself saddled with a stupid fellow, having a mere smattering of English and little experience in travel. You are lucky if your servant be reasonably honest. But he is of real use in sitting at the door of your room to guard your property against light-fingered intruders, and especially in procuring you some little service from the mob of hotel menials, whose attentions are apt to be oppressive only at the hour of departure. The slightest service has to be paid for to as many assistants as can lend a hand in the business; then your servant is supposed to protect you against imposition. Experienced residents tell you it is best to make up your mind to be cheated by him, in reason, leaving him to see that no one else gets too much the best of you. A painful fact is that, almost on all hands, one will be advised never to engage an Indian Christian as servant. The choice of a "boy" is, above all, a point on which the stranger must take the counsels of experience.

A. R. H. M.

An Indian servant is indispensable when travelling in India. Not only does the stranger lose dignity if he has no servant, but he will find himself in frequent difficulties owing to his lack of knowledge of the language. A servant is best engaged through one of the tourist agencies, and the men who hang about hotels with sheaves of certificates should be avoided. It is a good plan—to arrange for a servant through an agency some weeks in advance. The correct wages for a travelling servant are from £2 to £2 10s. per month, and a small gratuity may be added at the end of the journey if he has given satisfaction. He will also expect eight annas a day for his food. It is usual, on commencing a long trip, to give a servant a round sum to purchase clothing and bedding. This sum should under no circumstances exceed £2; the man should be made to produce receipts and to show the articles purchased, which should include a thick coat.

The Times.

An Indian attendant is an essential encumbrance of the traveller. The traveller should engage an Indian servant at Bombay, preferably through some friend, but failing that through Messrs. Thomas Cook and Son. He will be of appreciable service to the novice in Indian travel on the railways and at hotels and dak-bungalows. It is a good plan to retain the chits (tetimonials) till the engagement is concluded, otherwise the employer will have little hold on his attendant, who might otherwise incontinently leave him, for example, should he find, that his perquisities, commission from traders, etc., fall much below his expectations.

E. R. B.

XII. Miscellaneous Notes.

The Dishes of India.

The national dish of India is, of course, curry, and the stranger should note that if he wishes to be orthodox he will eat it with a spoon, never with a fork. Curry is protean in its varieties. On the Bombay side it is eaten wet, on the Madras side the dry curry reigns supreme. The very best curry in the world is probably a good prawn curry. Next to this come egg, chicken, or mutton curries, while sardine curry may be noted as very good. The other famous dish of the East is *pillau*, into the composition of which rice enters as largely as in curry. A really good chicken *pillau* is a most appetizing dish, but the stranger should get an Indian friend to provide it. India has many vegetables of its own, and among these the bringal, or egg-plant, is most favoured by Europeans. If in India during the mango season, the visitor should not fail to try mango food. The mango itself is best eaten iced. Among Indian fishes the Bombay pomfret has a great reputation, and it is sometimes called "the Indian sole." The black pomfret should be broiled. Capital oysters are obtainable in India, particularly at Karachi

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and on the coast of Kathiawar. As to soups, *mulligutawny* is the special soup of India; for delicacy of flavour it should be eaten clear, but the full effect is only obtainable in the thick variety.

"Bombay Duck."

The "Bombay Duck" is a fish called the bummelo, caught in large quantities outside Bombay Harbour, though it is found on all the coasts of India. Fried when fresh caught, it makes very delicate eating, and in the opinion of some epicures is superior to the more famous Bombay pomfret. When dried in the sun, after being split open, it is broken up and eaten with curry or *kedgeree*, and it is only in the dried form that it is known as "Bombay duck." The origin of the expression is quite unknown. Unless mixed with curry, Bombay duck is a most unattractive article of diet. It is now obtainable from many provision dealers in England.

What to Drink in India.

The golden rule about beverages in India is to drink no alcohol until after sunset. The most popular drink among Anglo-Indians is weak whisky and soda. The "peg" measure, a kind of double egg-cup, is universally used, and small and large "pegs" are poured with great exactitude. Cocktails are not very popular, but the "Byculla cocktail," a compound which has ginger wine as its principal ingredient, has long made the name of the Byculla Club famous throughout the East. Champagne is usually served at *burra khana's* (big dinners). The climate is not very kindly to clarets, and among lighter wines a still moselle is probably best suited for an Indian cellar. The popularity of beer has greatly diminished, except among the rank and file of the army. Anglo-India is old-fashioned in its adherence to the after-dinner glass of port, but the bibulous tendencies of the early days have vanished for ever. An increasing proportion of Anglo-Indians never touch alcohol at all, and by long experience the community has learned the peculiar dangers of the slightest excess in the tropics. The most welcome drink in India is the cup of scalding hot tea on awakening.

Cycling in India.

It is rather surprising that more travellers do not take bicycles with them to India. They are a great convenience in a land where the distances in the straggling towns are great. The best plan is to spend £10 or £12 on a cheap bicycle on reaching India, and to sell it again on leaving. The roads near the towns are generally very good, though inclined to be dusty. The chief tribulations of the cyclist in India are fowls and pariah dogs, and the inveterate tendency of the people to walk in the middle of the road. Tyre troubles are not more frequent than in England, but inner tubes perish more rapidly, and in the hot sun over-inflated tyres are more liable to burst.

Golf in India.

Golfers visiting India should not omit to take their clubs with them. Most of the courses will seem very rough to those accustomed to the pampered English links, but good games are obtainable in many places. One of the oldest courses is that on the Bombay *maidan*, which courses is that on the Bombay *maidan*, which The Bombay course is flat as a billiard table, and bunkers are furnished by canvas screens. Most "greens" in India are really "browns," which make for fast and accurate putting, but grass greens are found in some of the hill stations. Calcutta has an excellent course at Tollygunge. The headquarters of the Western India Golf Club are at Nasik, above the Ghats, and it is a favourite week-end resort in the rains. One of the best courses in India is at Gulmarg, the hill station of Kashmir.

Tips.

Inquiries are always being made about tips. On the Indian run there is a regular though unwritten scale, to which most Anglo-Indians adhere. A first class passenger embarking at Marseilles will usually give, on arriving in Bombay, £1 to his cabin steward, 10s. to the waiter at table, and small gratuities to the deck steward, smokingroom steward, and bath. On some foreign lines all tips are pooled. It is a great mistake to give large tips ashore in the East. The Indian porter or table waiter probably receives considerably less than 1s. a day in wages, and thinks himself in comfortable circumstances. Four annas goes a long way in India; eight annas at a railway station is a princely tip; two annas suffices for most small services. An anna is the equivalent of a penny. The tip to a hackney carriage driver should not exceed four annas, unless he has been engaged for a long time.

—*The Times.*

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BOOKS OF THE QUARTER.

THE RIDDLE OF INDIA.

By SIR SIVASWAMY AIYER, K.C.S.I., C.I.E., M.L.A.

The object of the series now being published under the title of "The Modern World" is to provide a balanced survey of the tendencies and forces which are moulding the lives of contemporary States. The publishers have been fortunate in their choice of Sir Valentine Chirol to carry out and present such a survey of India*. A distinguished publicist with long experience of public affairs in different countries, he is especially qualified for dealing with the subject by the numerous visits which he has paid to this country during the last several years. Though his visits have been largely conducted under official auspices and he has spent the greater part of his time as an honoured guest of Viceroys and Governors, he has kept his ears and eyes open to impressions from all quarters and has endeavoured to study the non-official views of current questions. If he cannot claim the intimate knowledge of a permanent official or of an Indian resident, he has the advantage of having brought to bear upon his studies a spirit of detachment and an extensive knowledge of the conditions of other countries. He is one of those public men whose judgment improves in mellowness with age and is informed by sympathy and understanding. He has travelled far since the day when he wrote his "Indian Unrest" and his new book is marked by an absence of asperities, a wider outlook, a deeper sympathy and penetration and a riper judgment.

To make a forecast of the future development of any country exposed to the play of the numerous forces—political, social and economic—which under modern conditions of communication and intercourse operate with a quickness and an intensity previously unknown, is a sufficiently hazardous task. But, in the case of a country so vast as India and with such a diversity of languages, races, creeds and civilisations and with so many different levels of culture and social conditions, the task becomes immensely more difficult. With the streams of two diverse civilisations running in her midst, one of immensely greater antiquity than the other, and both endowed with great vitality and strength, India has been abruptly brought into contact with the surging forces of European civilisation and culture. There is no institution which has escaped the shocks and disintegrating influences of Western thought and Western science, and Western culture. What will be the resultant of these various and complex forces and whither India will drift, socially, economically and politically, is the problem which confronts every one who is interested in the country. Will India become a strong and united nation able to stand on her own legs and defend herself in the international struggle for existence? What will be the line of her political development and what transformation will her social institutions undergo? No answer can be furnished to this question without a study of the forces which have moulded the past history of India and the forces which are assailing her at present.

II.

The influence of Hinduism in moulding the life of the people is dealt with in a discriminating and not unsympathetic manner in the chapter on "The Bedrock of Hinduism". The vitality, which has enabled Hinduism to endure for thousands of years and to stand the shocks of foreign invasions, has been rightly ascribed to the social organisation built up by it and to its fluidity in the matter of religious dogma. The caste system, which was originally built up for the maintenance of racial purity or on the principle of economic division of labour, has been carried to lengths undreamt of even in the ancient codes. It has served its purpose and its evils are now more apparent than ever. While it was able to withstand the frontal attacks of alien conquerors, it is being slowly but steadily sapped by the influences of Western civilisation and Western education. Those who are in Hindu society are in a better position to perceive the process of erosion that is ceaselessly going on. The restrictions imposed by caste in the matter of interdining are being silently

*The Modern World: India. By Sir Valentine Chirol. 15/ net. Ernest Benn, Ltd., London.

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ignored. The restraints on marriage are now still operative, so far as the main divisions of the community are concerned, but Sir Valentine Chirol is not aware that there is a growing tendency to disregard the conventional barriers against intermarriage between sub-sects. The talented author regrets that in an essential matter like marriage the restraints imposed by caste still retain their hold. It is only natural that in a matter of such vital importance to the fabric of society as marriage, reform should be slow in coming. If colour prejudices are still deep-rooted against mixed marriages in countries like the United States or the African Colonies in spite of the boasted progressiveness of European culture, it is no wonder that objections to inter-caste marriages should still retain their force among the Hindus. It must also not be overlooked that in the absence of education the fear of displeasure of the caste is very often a useful ally of the law in the regulation of conduct and in the enforcement of social obligations, as illustrated in the Calcutta case quoted by the author himself. The untouchability of the depressed classes, which is one of the saddest features of Hinduism, is also giving way under the stress of Western education and modern conditions of life. The educational and economic uplift of the depressed classes furnishes the surest means of overcoming this evil. Instances of this process are known to every one. Formal resolutions from public platforms on the necessity of removing this evil can accomplish little in the absence of education, especially of women whose co-operation is essential to any real advance.

The caste system was the strength of ancient and medieval India but is the weakness of modern India. Is it however so irreconciliable with political aspirations as suggested by Sir Valentine Chirol? Necessary and desirable as its abolition may be, its disappearance need not be considered an indispensable foundation for political aspirations. The colour prejudice, which runs so deep in the Southern States of America and in the British Colonies of Africa, has not been a barrier to responsible government in those countries. If colour prejudice is compatible with the imperial aspirations of the British, the existence of caste need not be fatal to the political aspirations of India.

In his discussion of the beliefs which are bound up with Hinduism, Sir Valentine Chirol attributes to the doctrine of *karma* an influence which it does not possess. His notions of the significance and scope of the doctrine are wanting in accuracy. The doctrine of *karma* is generally resorted to as an explanation *ex post facto* of happenings which are apparently opposed to our conception of the moral order of the universe. It reconciles humanity to its misfortunes and is an incentive to good deeds. Rightly understood, it does not and should not paralyse action. If deeds in a former birth must bring forth their fruit, actions in the present life are equally productive of their appropriate fruit. The treatment accorded to a Hindu widow or the supersession of a barren wife is not justified by the doctrine of *karma*. In the first case, it is due to the higher standard of life-long fidelity set by man for woman and the consequent necessity for imposing a life of austerity upon a Hindu widow as a safeguard against temptation. In the second case, the supersession is due to the necessity for the continuance of the family and the fulfilment of the pious obligation to one's ancestors.

One serious charge brought against Hinduism by Sir Valentine Chirol is that it has failed to build up an Indian nation. He forgets that the idea of nationality and the sense of nationalism are of comparatively recent growth and that it is hardly possible to realise the one or to cultivate the other in a country so vast as India, when it was not equipped with the facilities for communication provided by modern scientific inventions. Remembering that India is as large as Europe *minus* Russia, it may be fairly asked whether Christianity has built up a single nation out of the populations occupying Europe, or Islam has built up a single nation out of the Moslem inhabitants of adjacent countries like Arabia, Persia and Turkey. If India succumbed to Mahomedan invasions, so also were portions of civilised Europe unable to withstand the invasions of the barbarians and the Saracens.

In the chapter on Hinduism and, in fact, throughout the book Sir Valentine Chirol has been obsessed by the menace of Mr. Gandhi's cry of "back to the Vedas" and his appeal to return to the fundamental principles of India's ancient civilisation. But the teaching of Mr. Gandhi as to the principles of the ancient civilisation of India are not supported by evidence with reference to what are considered the glorious epochs of ancient Hindu history. The principles of Hindu civilisation nowhere

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prescribe universal spinning and weaving as a spiritual or economic panacea. The state of society and civilisation described in the great classical epics of India is as far removed as possible from the Arcadian simplicity imagined by Mr. Gandhi. In the ancient kingdoms, of whose life a picture is presented to us in these poems, there were organised governments, kings who maintained armies and carried on wars, and peoples who were engaged in trade and commerce adding to the wealth of the country. Arts and crafts were highly cultivated and people cared for wealth and the luxuries and refinements of life just as much as any other people in the world. The economic life of a continent cannot be regulated on the principles of a small self-contained village or of an island cut off from intercourse with the world. There is no one in India who would not like to see India hold her own in the economic struggle of the world. The reversion to an imaginary prehistoric past is impossible. If the great war has demonstrated one thing more than another, it is that the whole world is inextricably interlinked and that no country can maintain an attitude of isolation. India will not return to the past, if she can, and she cannot, if she will. The reactionary cries of preachers like Mr. Gandhi are bound to fail and signs of failure are already apparent. There is no disposition on the part of any sane man to close the mills of Bombay or Ahmedabad or any of the great industrial concerns which are engaged in adding to the wealth of the country. These reactionary cries are set up not because the people who raise them believe in them, but merely with the intention of fomenting that race hatred that is considered to be necessary for the purpose of supplying the motive power to get rid of foreign rule.

III.

Sir Valentine Chirol's account of the condition of India during the period of Mahomedan domination is an accurate picture of the times. With reference to the invidious comparison often made between the attitude of the Mahomedan rulers towards Hindu aspirations and the attitude of the British Government, Sir Valentine points out that in the course of 40 years, the Emperor Akbar appointed only 21 Hindus altogether to the higher commands in the army. One is tempted to ask, how many Indians have been appointed to the higher commands in the army during the 70 years that have elapsed since the assumption of the control of India by the British Crown? So far as the Mahomedan population of India is concerned, they have no desire to hark back to primitive times. While some of them may indulge in vain regrets for the days when noblemen were languidly lolling in luxury, in pleasances surrounded by fountains and flowers and damsels, they realise that those days are past recall and that they must join in the stream of modern progress and education.

The chapters on "The Flowing Tide of Western Influence" and "The First Wave of anti-western reaction" are fair and impartial. These chapters in which Sir Valentine Chirol deals with the flowing tide of Western influence and the subsequent anti-Western reaction and the growing estrangement between the British and Indians culminating in the non-co-operation movement are some of the happiest in the book and bear witness to his conscientious impartiality and his large sympathy. He is as ready to apportion blame to his countrymen and to the policy of the Government as he is to the Indian agitator. He extenuates nothing and sets down naught in malice. He dwells with impartiality upon the disappointment caused by the failure to carry out the pledges in the Queen's Proclamation, upon the change of temper in Englishmen when the Indian aspired to equality and claimed emancipation from leading strings, upon the mutinous opposition of Englishmen in India to the Ilbert Bill, upon the failure of Englishmen to recognise the Congress as the inevitable outcome of Western education, upon the unfortunate racial classification of the services by the Public Services Commission of 1887, upon the failure of the Government to heed the warnings of Mr. Gokhale whom they regarded as a disaffected agitator, on the imposition of the Cotton Excise Duty at the dictation of Lancashire, upon the treatment of Indians in South Africa, upon the rougher type of the Briton who came out later to India with little regard for Indians' susceptibilities and little desire to understand them, upon the partition of Bengal in the teeth of popular opinion by that obstinate and self-opinionated Viceroy, Lord Curzon, who with all his intellectual gifts lacked the spiritual vision which is of the essence of real statesmanship, upon the absence of any coherent policy of education and the paralysing parsimony of Gov-

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ernment in matters of education, upon the opposition of the Government to Mr. Gokhale's resolution for free and compulsory primary education, upon the horrors of the martial law regime in the Punjab and the massacre at Amritsar and upon the harsh treatment of Indians in the Crown Colonies like Kenya.

The period when Western influence exercised an ascendancy over the minds of the educated Indians was marked by a neglect and depreciation of India's own heritage of culture. It was only natural when they prided themselves not merely upon thinking but also upon dreaming in English, that a reaction was bound to follow the excessive adoration of Western civilisation. In his account of the tide of Western influence Sir Valentine hardly does justice to Sir Pherozshah Mehta and Mr. Dadabhai Naoroji. Sir Pherozshah was a man of remarkable gifts and his services as the father of civic life in Bombay and the part he played in building the Congress and guiding its activities for a period of 30 years and in quickening the national life of India have earned for him the grateful admiration of the country. He is dismissed by Sir Valentine Chirol with the remark that he was a very militant figure in the public life of Bombay. So also the reference to Mr. Dadabhai Naoroji as one of the Parsi intellectuals who dwelt in a dreamland of constitutional theories is unjust to the memory of that sane, sagacious and far-seeing patriot. The character to whom, by reason of his intimate familiarity, Sir Valentine Chirol pays a full and unstinted meed of appreciation is Mr. Gokhale, who is justly described as the sanest and finest character that India has produced blending accurate knowledge of Western history and Western thought with a profound understanding of Indian mentality and of the ancient civilisation that has moulded it. In the account of the influences which brought about an anti-Western reaction, the author fails to notice the important part played by the Theosophical Society in promoting an appreciation of Indian culture and in helping to bring about an Indian renaissance.

IV.

There are many Englishmen who consider that Macaulay's policy of introducing Western education into India was a blunder and that if India had not been brought into contact with the heavy wine of English literature, history and politics, she would have been saved from those ambitions and aspirations which have stirred her breast and have contributed not a little to the unrest in the country. It is worth pointing out that though this policy of the prohibition of the teaching of European languages has been followed by the Dutch in Java, it has been overtaken by nemesis in that even the Javanese have begun to feel a throb of nationalism and agitate for Swaraj. It is greatly to the credit of the British in India that they have disdained to follow such a selfish policy and have been anxious to bestow upon their fellow-subjects the blessings of Western education and culture which they themselves have enjoyed and prized. Sir Valentine Chirol is not one of those who consider that the introduction of Western education in India was a political blunder or a failure when it has produced an intellectual *elite* capable of playing such a part as it does to-day in modern India. His sympathetic description of the silent masses of India and the changes which have been brought about in their mentality by the economic pressure of the war, by the rise of prices and by a system of agriculture, for the scientific development of which no policy has yet been co-ordinated, furnishes the appropriate background for the picture of the unrest and the disturbances in 1919. The land of the ox-cart has begun to feel the vibrations of the motor bus and the rustic in the village listens with interest to the out-pourings of the vernacular press and the denunciations of the fanatical stump orator. The state of mind of the silent masses before the great war was hardly one of placid contentment.

In his treatment of the Khilafat movement Sir Valentine Chirol's references to Mr. Montagu and the treaty of Lausanne are coloured by his prejudice against the religion of the Turks. The work of the first Assembly after the constitutional reforms is on the whole fairly described though he fails to appreciate exactly the position of the Liberals who were willing to work the Reforms. The Indian Moderates had never agreed to accept the Reforms as adequate or to support the Government through thick and thin in whatever they might choose to do. He is in error in supposing that Lord Reading should have spoken with a less uncertain voice and formally reminded the Assembly of its statutory limitations. In accusing the Indian members of the first Assembly of failure to educate their electorates in favour of the new constitution

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Sir Valentine forgets that in the very nature of things it was not possible for the Moderates to represent the constitution as a piece of perfection or as an adequate instalment of Reforms and that, even if they did so, they could not obtain a hearing against the propaganda of the extremists who denounced the Reforms and promised the goal of full Swaraj. The Indian Moderates were in the unfortunate position of being unable either to please the Government or to fool the country. The constructive work which was done by the first Assembly and Councils deserves a larger measure of appreciation than is given to them by Sir Valentine Chirol.

V.

Perhaps the most important chapters of the book are those in which Sir Valentine deals with the difficulties to be surmounted before full Swaraj can be obtained by India. He points out the danger of friction between a popular and responsible system of Government in British India and the autocratic systems of Government in the Indian States. The Princes' Protection Bill is referred to as a graphic illustration of the difficulty of the supreme government in running in double harness, a democratic India direct under British administration and a more or less despotic and often very mediæval India in the Indian States. That there is such a danger of friction must be admitted, but what is the inference to be deduced therefrom? Is it that British India should wait for constitutional reforms until the numerous Indian States are brought up to her own level, or that the relations between British India and the States should in certain departments and for a certain length of time be left in the hands of the Viceroy and the Secretary of State? The former conclusion is obviously inadmissible and the latter partakes of the unsatisfactory character of all temporary compromises. But the world is not governed by absolute logic and a solution in the nature of a compromise must necessarily be found, and we hope that it is not beyond the capacity of statesmanship to arrive at a sensible and workable compromise. It is because they are aware of the difficulties that bristle round this subject that Indian reformers have not advocated any interference with the status of the Indian States or the inclusion of foreign relations among the subjects to be brought under the control of the Indian Legislature.

Another difficulty emphasized by Sir Valentine Chirol is that while Indian reformers would eliminate diarchy in the Provinces they are prepared to introduce it in a form still, purposely no doubt, elastic in the Central Government. If diarchy is turned out of one door, it reappears at another. The fact that owing to certain temporary causes diarchy is inevitable in the Central Government is not an argument for retaining it in the Provincial Governments. The system of diarchy is an anomaly and an evil unless it is absolutely unavoidable. The objections of Indians to diarchy in the Provinces rest not upon an abstract dislike for the theory of diarchy, but upon the serious practical difficulties created by it and upon the belief that it is not in the interests of good government of the Provinces. Another poser propounded by Sir Valentine is the difficulty of regulating the relation between an autonomous Provincial Government and a Central Government responsible to the Secretary of State. The words 'provincial autonomy' are only a compendious label and do not imply, as Lord Olivier put it, that every Province should have its own customs duties, its own army, its own marine if a coastal Province and its own railway system. No sane politician has ever put forward such a silly proposal. In every federal government there is a demarcation of the spheres of the Provincial and Central Governments and to a certain extent every citizen is subject to the control of both the Governments. But it has nowhere been regarded as an objection to a federal constitution. Cases of friction between the Central and Provincial Governments may be removed either by the creation of a judicial tribunal to settle such conflicts or by the reservation of certain power to the Central Government. But, this is a matter which would have to be considered when a fresh constitutional advance is decided upon and it is not necessary for us to go further than point out that remedies have been found by other countries to guard against the dangers of such friction.

The control of the army is another thorny question and as pointed out by Sir Valentine Chirol, it is all the harder to deal with it now because the British military authorities never seriously approached it until it became a political as well as a military question. Our suspicions as to the origin of the 8 Units' Scheme of Indianisation are corroborated by the observation of Sir Valentine Chirol that the Army

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Department has to reckon with the strong social objections of officers to being placed in the position of ever having to take orders from Indian officers. Sir Valentine Chirol very justly observes that the whole question of the Indianisation of the army is further aggravated by the fact that military expenditure is itself much the heaviest of all the burdens to be borne by the Indian tax-payer who has no means of controlling the amount or the purpose to which it is applied. One generous suggestion made by Sir Valentine is that a portion of the military expenditure should be borne by the Imperial Government. But, we are afraid it is too good to be accepted by the Imperial Government.

The last chapter is the most eloquent chapter in the book and though Sir Valentine is oppressed by a doubt as to whether India has developed an instinct of hostility to Western civilisation, he concludes with a note of idealism and sober optimism. We commend this chapter to Britons and Indians alike and let us hope that British statesmanship and Indian patriotism will be equal to the task of solving one of the most complicated problems in the history of the world.

In the case of a book of such great merit, it may be allowed to us to wish that apart from a few inaccuracies of spelling like *Bandralog* for *Bhadralog* and *Panchnamas* for *Panchamas*, a few inaccurate statements of fact had been avoided. For instance, the *Durian* fruit which is grown in Burma and Malaya is not to be found in Southern India and the author probably means the jack fruit. A somewhat more important mis-statement is that the *Nambudri* (not *Nampudri*) Brahmins of Malabar are governed by the system of matriarchy, whereas they are really governed by the Hindu law which applies with the added incidents of primogeniture and impartibility.

THE EVOLUTION OF LEGAL CONCEPTIONS.*

By MR. C. M. AGARWALA, *Bar-at-Law.*

If it could be shown without any reasonable doubt that the human race started at one particular place and that from that place the race gradually spread over the surface of the earth, it would be an interesting line of research to trace the stages by which each branch of the race evolved the habits, customs and institutions peculiar to its own environment and necessities; to mark the difference between the time taken by one branch to reach a certain standard of culture as compared with the period of time taken by other branches; to appraise correctly the reason why some branches of the race either never attained a very high cultural development or attained and then receded from the point it had reached. But even in the absence of a common cradle for the whole of humanity, investigation into the customs and institutions of different branches of the race reveal that although moving along totally different routes, the various branches of mankind strive for and attain much that is common to all.

The seed of the Science of Sociology, sown by Comte and nurtured to sturdiness by Herbert Spencer, has flourished and the work of the latter has done much to define the channels along which inquiry into the fundamental laws of evolution may be most profitably pursued. The social history of primitive peoples is revealed in their custom, institutions, drawing and architecture. The ancient history of civilised nations is to be found with greater certainty in the written accounts left by the people themselves and by foreigners who visited them, and in their codes of law. The *Iliad* and the *Odyssey*, the *Mahabharath* and the *Ramayana*, the Norweigian and Icelandic sages, Xenophon's *Cyropædia*, the writings of Cæsar, Tacitus and Herodotus, are mines from which ancient history has been extracted in abundance. But the most reliable source of information regarding ancient societies are the codes of law. As Maine pointed out, they are the unconscious records faithfully kept of the ancient institutions of the race. They are made not for the purpose of being passed on to posterity as a picture of the society of the time, but with the practical object of regulating contemporary society. They are, therefore, absolutely free from bias. Hence the importance of ancient law in studying the social history of the human race and the history of the evolution of society.

The credit for drawing the attention of the English-speaking world to the importance of the study of laws on the genetic method belongs to Sir Henry Maine. The line of study which

**The Evolution of Law.* By Dr. Nares Chandra Sen Gupta. (Calcutta University, Calcutta).

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he initiated was full of promise although the materials at his disposal were scanty. By his researches, however, he established the new school of historico-comparative jurisprudence. Simultaneously, Rudalph von Ihering in Germany was engaged in a critical study of historical facts and in his *Geist der Romishen Richts* he points out that the object of the historical jurist is not to study the external history of legal institutions but their inner chronology, that is to say, their inner evolution—to interrogate historical facts critically for the purpose of arriving at the inner motives of their being. Following Maine and von Ihering came Fustel de Coulanges, Letourean Kohlen, Tarde, and many others, who devoted themselves to the study of juristic evolution. Many of Maine's conclusions require revision now. His works must always be studied as source-books, but they can hardly be regarded as authoritative at the present day. Even Pollock's valuable notes to Maine's *Ancient Law* have not made it absolutely adequate as a present-day introduction to the subject. Indeed, until the recent publication of Vinogradoff's *Historical Jurisprudence*, it would have been difficult to find another work in English which furnished an up-to-date treatment of the subject from the student's point of view. Vinogradoff's great work, however, leaves plenty of room for others who have anything to say on the subject, and is, possibly, not quite the ideal introduction to the subject for an Indian student with his own special equipment and his special intellectual and moral environment.

Fortunately, however, an elementary work on the subject specially designed for the Indian student has just made its appearance. The book, *The Evolution of Law*, is founded on lectures delivered by Dr. Nares Chandra Sen Gupta to students of the Dacca University, who had completed a course of studies in Hindu law, Roman law and the outlines of the history of English law, and the book assumes on the part of the reader of a fair acquaintance with the outstanding facts of the legal history of England, Rome and Ancient India. With regard to Ancient India the author has referred in greater detail to the history of its laws than in other cases. This is all the more desirable as a systematic study of the evolution of law in Ancient India has not yet been made. The author claims to have discovered evidence not available in the ordinary text-books of Hindu law and has not hesitated to express his own opinion when he differs from accepted notions on the history and character of the ancient legal institutions of India. Many of his conclusions cannot be accepted without stronger evidence in support of them than is at present available, but the book is thought-provoking and deserves a place on the library shelf. The author has wisely provided a useful index to the subject-matter.

MR. DENNIS BRADLEY AS A SPIRITUALIST.*

By Dr. H. E. H. Tracy.

Mr. Bradley, the latest arrival among the cynical essayists, has now entered the spiritualistic fold. And with the fervour of the new convert, he passes on the revelation with all his fierce brilliance.

To one who has studied his world-weary cynical writings, he would seem a strange prophet. But the amazing story of his casual haphazard introduction into the possibility of communion with the departed is far more convincing than anything we have read. His accounts of seances shock neither the reason nor the taste.

For he was without the desire to pierce the veil that is born of the desolation of a recent bereavement. He went to a seance in America for entertainment only. He was at once placed in communication with a sister who had died ten years previously. He assures us that his hosts and recent friends must have been unaware of the existence of this sister, and that, for himself, he had placed her among the things of the past. Other manifestations seemed to prove the genuine nature of the messages that came through to that modern American drawing-room.

Then followed a pilgrim's progress along the misty devious tracks that lead towards the stars. The first adventures among British mediums proved unfruitful. But perseverance had its reward. He came in touch not only with the beloved sister, but with a relative whose communications proved far more evidential, as there was not the same emotional link.

**Towards the Stars.* By Dennis Bradley; pp. 331, XVII. (T. Werner Laurie, 30 New Bridge Street, London, E. C. 4.)

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And so success was mingled with failures and disappointments. The accounts are given of numerous seances where the results were amazing in their evidential value.

But the affair was for Mr. Bradley in its opening phases only. Various spirits informed him that they were endeavouring to help him in his literary work. One Johannes, a Jew, who lived centuries before Christ, placed the wealth of his accumulated knowledge of the affairs of life and death at the neophyte's disposal through the agency of automatic writing.

Book 3 which contains the results of these revelations is evidently supremely important in the author's eyes. To the reader it is disappointing. The views of Johannes are the views of Dennis Bradley: the same hatred of warfare, the same girding at modern materialism, the same oversight of the fact that war destroys much materialism in the hour when men offer their all. The profiteer is but an ugly incident.

Johannes gives us a spirit's view on various forms of manslaughter. Surely to those who see both sides of the veil, the mere blotting out of human existence is not a matter of paramount importance.

But the critic must hold his peace. In book 4, Mr. Bradley makes it clear that those who do not at once agree with him are worn out minds to whom he will "concede only the spittle of my scorn." He has a rough way with the disbelievers. "Their bird-like aggression would not stimulate the saliva of a castrated cat."

One would say that Mr. Bradley was unacquainted with "The Road to End on" or the numerous exposures of spiritualism which lay across the path of the enquirer. And yet he shows up Sir Conan Doyle as a credulous and bungling fellow. The eminent writer is merely endowed with an extra share of faith, that quality which enables us to believe what we know is not true.

So we await the next volume with interest, and with the hope that Mr. Bradley will have lost a little of his rancour. The convert of nine months might study the question of automatic writing as a phenomenon of the subconscious mind. The strong and weak parts of this volume must be found by the reader. He will traverse the work more than once, which makes it a pity that such an important book be furnished with a flimsy paper cover.

TRUE TRAVELLER'S TALES.*

By MR. R. L. MEGROZ.

It is a rich book, with 65 chapters, illustrated by 168 drawings by the author, and the drawings are as alluring as the vivid narrative of the famous explorer's adventures from boyhood until after the great war, when he visits the United States. He reserves as he well may, for a future volume an account of this journey, having returned to Sweden by way of the Pacific, Japan, China, Mongolia, Siberia, Russia and Finland. The evident joy in travel for its own sake which prompted him to go home in this somewhat round-about course, is exemplified at the beginning of his crowded story. He is still a school-boy in Stockholm when "one spring day in 1885, shortly before I left school, the Principal asked me if I would like to go to Baku on the Caspian Sea, to serve for half a year as tutor to a boy in a lower class, whose father was Chief Engineer in the employ of the Nobel brothers." Unable to resist this chance of fulfilling a boyish ambition to travel, he crosses on a steamer to the Baltic and the Gulf of Finland, and then has a four days' train journey through European Russia to the Caucasus. At Vladikavkar his pupil's father takes him in a carriage across the Caucasus, making 120 miles in two days. From Tiflis they resume the journey by rail, in the company of Persian, Tartar and Armenian merchants, with their wives and children. At last, after several exciting incidents and many memorable scenes, all vividly sketched, he finds himself in the midst of a strange forest of Derricks, at Balakhany, the centre of the oil industry on the peninsula of Apsheron which the Nobel brothers had developed. After seven months' teaching there, during which time he has contrived to learn Tartar and Persian, he decides to spend the 300 Roubles he has earned as tutor, on a horseback-journey through Persia to the sea. Space forbids us to describe even in outline the eventful journey of the youthful traveller, first to the Persian Gulf, then up the Tigris, visiting many a history-haunted desolation. The result of all these youthful adventures was that he wrote a book; for some time studied geography and geology at the Universities of Upsala and

*My Life as an Explorer. By Sven Hedin. (Cassell & Co., LaBelle Sauvage, Ludgate Hill, London, E. C. 4.)

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Berlin; and finally accompanied an embassy to the Shah of Persia. As an example of his vivid and well-packed style, take only one brief paragraph in the chapter describing his very interesting second visit to Persia:—

"Finally, one day, we rode out to the ruins of Rages, the ancient city that flourished in the days of Salmanasar, and is mentioned in the Book of Tobit. Alexander the Great rested there when he was a day's march from the 'Caspian Gates.' More than a thousand years later the city was beautified by the Caliph Al-Mansur. Within its walls Haroun-al-Raschid was born and the Arabs sang of its glory, calling it 'The Gate of the Gates of the Earth.' In the thirteenth century, Rages was totally destroyed by the Mongols, and now only a well-preserved tower rises above the ruins."

As the story of his life progresses the journeys become longer and more adventurous. Besides the famous entry of Tibet, he describes here also a journey from Tibet across Mongolia to Pekin. It is Russian and Chinese Turkestan, and the neighbouring deserts and mountains of Central Asia, however, which he seems to have explored most laboriously and at the greatest peril, on one occasion—in Chinese Turkestan—losing the whole of his caravan after a sand-storm through the drying-up of all the water sources in the dead desert.

A CZECH-SLOVAKIAN ON MODERN ENGLAND.*

By MISS MURIEL KENT.

There is a special and piquant interest about the impressions of ourselves which are published, from time to time, by the stranger within our gate. They come from such diverse sources as Walter N. Page's keen intelligence; the mystical insight of the Sadhu; and now from a Czech-Slovakian writer who brings to his study of England a philosophic humour and the frankness of a child. His letters make a most engaging picture-book of the country and the people—for our own instruction, or for any foreigner who is not a pronounced Anglophobe. For this is a sympathetic commentary, and only the very thin-skinned English reader could resent such delicate irony and criticism as the author gives us.

Conscientiously, observantly, he "goes everywhere" (except to Ireland, of which he provides a delightful map from imagination)—to the London Museums; to the Zoo and Madame Tussaud's—before its destruction—to the West End Clubs, where he discovers that "a man from the Continent gives himself an air of importance by talking; an Englishman by holding his tongue." He visits the country-side; Oxford and Cambridge; Scotland and Skye—and perhaps the lonely island satisfies his soul more than any other place.

He tells us what he has seen and what he thinks about it in phrases which may easily become classic because they are so fresh, so charming or so incisive. His pen-and-ink illustrations are almost superfluous, but they remind us of the quaint sketches which Burne-Jones produced half-consciously. There is a further likeness in the whimsical letters written by both men.

Now and then, Capek's nostalgia provides us with a sudden glimpse of his own land and his own city of Prague—where "the street is a sort of large tavern or public garden...an extension of home and doorstep"; while the London streets "are just a gully through which life flows to get home." At Liverpool, he consoles himself for his country without a sea-board by the thought of unlimited mental horizons: "Yes, it is needful to keep on sailing forth; the ocean is in all places where courage is."

Finally, our fascinating visitor makes thumb-nail portraits of some notable literary men—G. K. Chesterton, H. G. Wells, Bernard Shaw, etc.—before he escapes to his "small and imperfect corner of the world," there to meditate on all that he has seen and enjoy the company of a less "joyless and reticent race." That is his worst indictment against the English—and he balances it by very graceful appreciation.

*Letters from England. By Karel Capek. Translated by Paul Selver (Geoffrey Bles, 22 Suffolk Street, Pall Mall, London, S. W. 1).

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RECENT HINDUSTANI LITERATURE: A CRITIQUE.

Gul-i-Rana. By Maulana Hakim Syed Abdul Hai (The Maârif Press, Azamgarh).

Sher-ul-Hind. (Vol. I). By Maulana Abdussalam Nadwi (The Maârif Press, Azamgarh).

Both these books are histories of Urdu Poetry—written in imitation of Azad's masterpiece *Ab-i-Hayat*, though in some respects they differ from their model. The authors of both, for instance, deal in a more or less satisfactory manner with that period of the development of Urdu when the Deccan was its centre, which, as modern research is showing, extended to some hundreds of years before *Wali*, whom Azad calls the Chaucer of Urdu poetry, though their treatment shows that they have depended mainly on *Tazkiras* and compilations, and have not studied the materials of this early period at first hand. And both bring their accounts down to a later period than Azad, who closes his book with an account of *Anis* and *Dabir*—Maulana Abdul Hai bringing his account to Akbar of Allahabad, and Maulana Abdussalam even including some of the living moderns like *Hasrat*, *Aziz* and *Josh*. Yet one is constrained to say that there is not much of genuine, living criticism in either of these two books, nor do they enable a student, who is acquainted with the canons of western literary culture, to value and appreciate the great writers of Urdu at their true worth. For one thing they are concerned too much with "form" and do not give sufficient attention to those social and political forces which influenced, in no small measure, the development of Urdu poetry and which constituted its environment and momentum. It has become the fashion with a certain class of writers to decry Azad, and our authors are not above indulging in cheap sneers. But Azad, though he may have made mistakes of fact and fallen short of the standard of western literary criticism, gives us real and convincing pictures of his various periods and makes us realise and appreciate the life and thought of the times in which his poets lived, moved and had their being. And he is a master of a style natural, easy and unforced as a bird's song and clear as the thought which it expresses, which at its best attains almost classic perfection. Neither *Gul-i-Rana* nor *Sher-ul-Hind* approaches high level, and the *Ab-i-Hayat* in spite of its defects, though written fifty years ago, still remains unsuperseded.

It was one of the misfortunes of Urdu that when in the reign of Mohommad Shah the centre of its culture was shifted from the Deccan to Delhi it fell in the hands of a literary class which was steeped in Persian. This was not the fault of that class; historical and political causes made it so; but it was a misfortune nevertheless. It was a misfortune of the same kind, though on a much larger scale, as of the very same language falling in the hands of an "anglicised" class in the latter half of the 19th century. Urdu is an Indian language, and though no objection can be taken to one living language borrowing freely from other living languages, it would have been much better if Urdu in its earlier days had been nourished on Indian ideals, Indian traditions and Indian modes of thought. But it was not to be: Urdu was nurtured on Persian,—and that too on the dead Persian of India, not on the living Persian of Iran—and its poets talked of Rustam and Isfandayar instead of Bhim and Arjuna, of Oxus and Jaxartes instead of the Ganga and the Jumna, of Alburz and Besitun instead of the Himalayas and the Vindhyas, and of Qumri and Bulbul instead of Koil and Papiha. And the Persian poetry which it did imitate was the poetry of decadence, not the poetry of Hafiz and Sadi but of Nasir Ali and Bedil. No doubt, Urdu has produced poets like *Mir*, *Atash*, *Ghalib* and *Anis*, who by sheer force of genius have risen above their surroundings and have given some brilliant specimens of true poetry, the poetry of "the passion and the life whose fountains are within," but Urdu poetry as it was cultivated by the bulk of writers was imitative, exotic and artificial and its worst faults culminated in *Nasikh* and his school, who wrote for the "town" and reduced their art to an artifice. Poetasters became as common as blackberries but their verse went lame in every foot and they degraded poetry to word-kneading. And if their poetry contains ignoble, unmanly and immoral sentiments, it is because the society in which they lived and the courts for which they wrote were saturated with them. From the very first Urdu poetry was connected with courts and courtiers and the period of its rise was the period of Mohammad Shah and his successors at Delhi and of Asafuddaula and his successors at Lucknow. In Upper India, which was the centre of Urdu, it was an age of decay, an age of insecurity and fear, of political degradation and of social license and immorality. The ruling class connected with the court was steeped in these vices and it is no wonder that Urdu poetry written for and by that class, reflected them. As it

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so many other departments of life, so also in this, the awakening came after the rude shock of the Mutiny and both Azad and Hali protested against the wooden artificiality, the false sentimentality and the yet falser morality of their contemporaries, and did not protest in vain. The twentieth century school led by Iqbal, Chakbast, and Hasrat has adopted a more natural, healthier and manlier tone, and the false heroics and puerile chatter of literary coxcombs are being replaced by purer sentiments and real passion.

There are a few omissions in these books which appear inexplicable. In *Sher-ul-Hind* even the name of Daya Shankar Nasim, the author of the *Gulzari-Nasim*, is not mentioned, and though Maulana Abdul Hai mentions his name in *Gul-i-Rana* among the well-known pupils of Atash, he says nothing more. *Gulzar-i-Nasim*, in spite of its faults, has become an Urdu classic and no historian of Urdu poetry can afford to ignore its author. In literature, at any rate, there should be no distinction of race, religion and creed, and literary history and literary criticism should be above religious and communal bias. There is no mention either of *Nazir* of Agra in *Gul-i-Rana* and he is only casually mentioned in *Sher-ul-Hind* as the author of a poem on *Barsat*. It is true that Nazir made the mistake of selecting certain unfit subjects for his poetry but that does not mean that he should be excluded altogether from the list of Urdu poets. Take him at his best and you will find that his poetry rings true, and there are not many poems in Urdu which excel in passion and in pathos his famous lyric of the *Hans Bichara*. One can only hope that omissions like these are not deliberate but are due to mere inadvertence.

II.

Sair-ul-Musannifin. Vol. I. By Muhammad Yahya Tanha (Darul Ishaat, Ghaziabad).

The author has in this book attempted to give an account of the writers of Urdu prose. Several books containing accounts of the Urdu poets are extant but this is the first book in which the prose writers are dealt with and as such it deserves encouragement and support. The author has divided the history of Urdu prose into four periods and deals with the first two in the first volume.

The first period ranges from 1798 to 1836 and is concerned mainly with the writers of the Fort William school like Ata Husain Tahsin, Mir Amman, the author of *Bagh-o-Bahar*, Mirza Ali Lutf, the author of *Gulshan-i-Hind*, Mir Sher Ali Afsos, the translator of Sadi's *Gulistan*, Nihal Chand Lahori, who narrated the story of *Gul Bakaoli* in Urdu prose and called it *Mazhab-i-Ishq*, Lallu Lal, the author of *Prem Sagar* and Ikram Ali, the translator of *Ikhwanussafa*, though Shah Abdul Qadir, the first translator of the Quran into Urdu and Maulvi Ismail Dehlvi are also mentioned. In this connection the attention of the author may be drawn to Mohommad Bakhsh Mahjoor, who wrote several stories in Urdu prose in the reign of Ghazuddin Haider of Lucknow, of which perhaps *Nauratan* is the best known. The writers of the Fort William school translated books under the direction of Dr. Gilchrist chiefly for the use of the British officers of the East India Company and their style, which reaches its high water mark in Mir Amman's *Bagho Bahar*, is simple and easy, though its occasional crudities bear witness to the fact that Urdu prose was still in the making.

The second period from 1836 to 1857 is practically dominated by Rajab Ali *Suroor*, the author of *Fisanai Ajaib*, whose style is based on the high-flown, artificial and complex diction of latter-day Persian, and was in its turn imitated by writers like Gulam Ghaus *Bekhabar* and Ghulam Imam *Shahid*. Ghalib, however, with the force of genius, broke through this pernicious tradition and wrote his Urdu letters in a style, simple, chaste and supple which compels admiration and fills people with envy and despair.

The book is marred by two defects. The author has not taken sufficient pains in the collecting or the sifting of material and though the history of early Urdu prose inspires research, has not done anything important in that direction. And he has incorporated without acknowledgment not merely sentences but sometimes even whole pages from such well-known books as *Ab-i-Hayat* and *Yadgar-i-Ghalib*. And so while it is creditable to M. Muhammad Yahya Tanha to have broken new ground and made this first attempt at a history of Urdu prose literature, his book would have been more useful had he taken the trouble to collect, sift and digest his material better. We expect better results in his second volume.

III.

Natak Sagar ("The Ocean of Drama") by Nur Ilahi and Muhammad Zafar. (Sheikh Mubarak Ali, Lohari Darwaza, Lahore).

Natak Sagar is a history of dramatic literature and is the first book of its kind in the language. Urdu literature in its earlier days was based mostly on Persian models and so, like Persian, it had no drama. The first drama in it called *Indar Sabha*, was written by Amanat in the days of Wajid Ali Shah of Lucknow. Parsi theatrical companies, which in the seventies of

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the last century began to tour in Upper India, had to adapt dramas in Hindustani for the stage and they employed writers like Vinayek Pershad *Talib* of Benares and Syed Mehdi Hasan *Ahsan* of Lucknow for writing their plays, based sometimes on the plays of Shakespeare, and these writers have been succeeded by Agha Hashr and Narayan Pershad Betab. But their plays were written mostly on commercial lines and to please an uncritical audience and hardly possess any literary merit. Public means breed public manners and their natures were subdued to what they worked in. It appears however, that *Talib* wrote a drama called *Lail-o-Nehar*, based on Lytton's *Night and Morning*, and the authors of *Natak Sagar* as well as P. Braj Mohan Dattatriya Kaifi, who has contributed to it an excellent introduction, speak very highly of it. The Urdu writers of recognised merit who have cared to write dramas are few, very few, indeed, and among their productions may be mentioned the *Shahid-i-Wafa* of Abdul Halim *Sharar*, *Zood Pasheman* of Abdul Majid, the translation of *Vikram Urvasi* by Aziz Mirza and *Raj Dulari* of Kaifi. The late M. Jwala Pershad *Barq* of Lucknow, one of the prominent writers of the *Oudh Punch* school, translated several plays of Shakespeare, but of these only three, have been so far published. The translations of several others, *e.g.*, *Antony and Cleopatra*, *The Tempest*, *The Winter's Tale* and *Macbeth*, could not be published and their manuscripts are lying in manuscripts with his sons. The late Pandit Braj Narayan Chakbast some years ago wrote a social drama called *Kamla*, but it was not worthy of his genius.

The *Natak Sagar* gives a succinct account of the revolution of drama all over the world and enables those who are not acquainted with any European language to obtain a bird's-eye-view of the development of the dramatic art from Ancient India and Ancient Greece to Modern Europe and Modern India. The account of Urdu and Hindi drama given in the twelfth chapter is very interesting, for I do not think that the information which it contains can be found anywhere else. *Natak Sagar* will prove useful to the historians of modern Indian literatures later on and its authors deserve well of the Indian reading public.

IV.

Jalaluddin Khwarazmshah: Translated by Syed Sajjad Haidar (Muslim University Book Depot, Aligarh).

As usual in the history of empires the decay of the Abbaside Khilafat gave rise to a number of dynasties —the Tahirids, the Saffarids, the Buweihdis, the Seljuks etc.—in Persia, Khorasan and Central Asia. In the beginning of the 13th century, one of these, the Khwarazmshahs, or Kings of Khiva, were in the ascendant, and the reigning monarch, Alauddin Muhammad, ruled over an empire which extended from the Ural to the Persian Gulf and from the Indus almost to the Euphrates. His relations with Nasir the Khalifa of Baghdad, were hostile, so much so that not content with crushing his temporal power Alauddin wanted to set up a rival Khalifa. This so exasperated Nasir that he appealed for help to Chingiz Khan, the Mongol chief, who advancing from his native wilds with his barbarian hordes overwhelmed the empire of Khwarazmshah. Later on Halaku the grandson of Chingiz, subverted the Abbasid dynasty in 1257 A.D. killing Al-Mustasim, the last Khalifa of the house of Abbas, and making the streets of Baghdad run with blood. It was to commemorate this tragedy in the history of Islam that Sadi of Shiraz wrote his famous *marsia*. When Chingiz invaded the realm of Khwarazmshah's, Alauddin Muhammad fled before him, abandoning his people to their fate and died a wretched and hunted fugitive, in an island of the Caspean Sea. He was succeeded by his son Jalaluddin, who though he was unable to avert the disaster, yet by his gallant deeds saved from ignominy the memory of the once mighty house of Khwarazm.

The drama of *Jalaluddin Khwarazmshah*, has been translated from the original Turkish into Urdu by that well-known writer Syed Sajjad Haider, B.A., Registrar of the Aligarh University. The plot is stirring; it deals with the heroic efforts of Jalaluddin to rouse the Mussalmans to resist the Mongol invaders. The sympathy of the reader goes out to the hero, who with daring and skill tries to circumvent the intrigues of traitors and to beat back the Tartar hordes. Jalaluddin fails but he fails gloriously and the story of his failure lives in the memory of posterity to point a moral and adorn a tale.

The book is not free from defects. It is too long to be staged and is meant evidently for the closet, while now and again the dialogue ceases to be dialogue and lengthens out into a lecture. Here and there the language of the translation needs careful revision. Still we have no hesitation in saying that all lovers of Urdu should be thankful to the translator for his contribution, specially because that language is so poor in dramatic literature.

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REVIEWS AND NOTICES.

RECENT LEGAL LITERATURE.

Outlines of Indian Constitutional History (British Period). By W. A. J. Archbold, M.A., LL.B. (P. S. King & Son, Ltd., Orchard House, Westminster London) 1926.

In his *Outlines of Indian Constitutional History* Mr. W. A. J. Archbold has successfully traced, in broad outline, the constitutional development of British India from the foundation of the East India Company to the Montagu-Chelmsford Reform Scheme. Such a book was badly needed, since Cowell's work—covering more or less the same ground—has been out of date for years. It will, therefore, prove useful both to students of the constitutional history of India and to those who wish to be familiar with the recent and important changes which have been made in this country. It may also help Britishers to form an opinion as to the desirability of further changes which it is certain will be suggested in the near future, as they are being demanded persistently by the representatives of the people. It is an excellent text-book of the subject it deals with. The exposition is lucid, the facts are accurately recorded, and opinions are expressed without any trace of partisanship. It is well-documented and enriched with a number of appendices containing very useful information on the origin and growth of the Indian constitution. Altogether Mr. Archbold's treatise deserves a warm acknowledgment and a cordial welcome—as it will prove of great utility alike to the student and the reformer.

Offences Against the State in Roman Law. By Dr. P. N. Schisas (University of London, Press, Ltd., 17, Warwick Square, London E. C. 4) 1926.

In his treatise called *Offences Against the State in Roman Law and the Courts Which Were Competent to Take Cognisance of Them*—to give it its full designation—the author practically breaks new ground, and Mr. S. H. Leonard (who contributes a Preface) is fully justified in commending "both capacity and enthusiasm for original research," on the part of Dr. Schisas, the author of the book. His volume is, as its name implies, a systematic study of the Roman laws of sedition and treason—*i.e.*, those which dealt with offences against the Roman State, and also of the courts which were competent to take cognisance of these crimes. It should prove useful alike to students of Roman law and history, as it throws much light on the writings of Cicero, Tacitus, Plutarch, Dionysius, Polybius, and others. It should make a special appeal to students of the law of sedition in India, as that branch of our law is not regarded, by enlightened public opinion, as being in a satisfactory condition. This work which has been very carefully put together by the author and is marked by scholarship, legal acumen and critical judgment, is a notable addition to the literature of the Roman law, in the English language.

Cases on the Law of Tort. By C. S. Kenny, LL.D. Fourth edition (Cambridge University Press, Fetter Lane, London, E. C.) 1926.

We welcome the fourth revised edition of Dr. Kenny's *Cases on the Law of Tort.* The fact that since its first appearance, in 1904, it has passed through four editions, is conclusive proof of its success. Nor is it surprising, for Dr. Kenny's work contains decisions in about two hundred cases upon important points in the law of tort, with elucidative annotations by the editor. Although some of the cases have been abridged, yet everything essential in the way of facts and argument is carefully recorded. The collection has, therefore, been found invaluable by the student, as the arrangement of the topics illustrated by the cases leaves nothing to be desired. The Indian law of Tort being yet uncodified, our judges and lawyers have to depend on case-law on the subject. Dr. Kenny's book will, therefore, be found highly serviceable both by occupants of the bench and by legal practitioners in India.

The Code of Criminal Procedure. By Sir John Woodroffe (Thacker, Spink & Co., Esplanade, Calcutta) 1926.

At last—at long last—after a weary waiting for years, we have the pleasure of extending a cordial welcome to Sir John Woodroffe's commentary on the Indian *Code of Criminal Procedure.* So far as one can gather from a cursory perusal of this legal tome the author's aim has been not merely to collect but to select, from the constantly increasing mass of material, what is necessary. This qualification implies

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a selection without sacrifice of what is essential. He has then sought to present his material in an orderly and compendious manner. Acting on the principles of intelligent editing—as distinguished from mere assiduous collection of cases—the author has in the instance of conflict of decisions expressed his own opinion unambiguously on the points in dispute. He has also dealt with the effect of the recent amendments of the Code. Lastly, in the presentment of his subject he has had in view not only the requirements of legal practitioners, but also those of students. The well-known publications of the author in other branches of adjective law are a guarantee of the utility of the book for the two classes of readers for whom it has been designed, as his *Law of Evidence* and *The Code of Civil Procedure* have been designed in pursuance of the same ideal and have been highly successful. This is just to record our sense of satisfaction at the appearance of Sir John Woodroffe's latest work on our adjective criminal law, which is worthy of his great reputation as a jurist and a successful expounder of Indian law. A critical appreciation of the book may appear in due course.

Pleadings in India with Precedents. By (Sir) Cecil Walsh, K. C., M.A. and J. C. Wier, B.A., LL.D. (Ram Narain Lal, Katra, Allahabad) 1925.

The Law of Pleadings in British India with Precedents. By P. C. Mogha, (Subordinate and Assistant Sessions Judge, Muzaffernagar, U. P.) 1926.

Last year we noticed in terms of appreciation Mr. Justice Walsh's and Dr. Wier's *Pleadings in India* as the best introductory text-book on the subject. Now we are presented by Mr. P. C. Mogha—of the Agra and Oudh Provincial Judicial Service—with an able and exhaustive treatise called *The Law of Pleadings in India.* The main interest of both these books lies —apart from their text—in the introductions contributed to by Sir Grimwood Mears, the Chief Justice of the Allahabad High Court. He justly complained in the introduction to the first book that "there is in this country a singular absence of text-books on this subject." He repeats this complaint in the introduction to the second and writes that "until recently at least no work of pleading of an authority was in existence." The two works under review have, however, removed the reproach, and Mr. Mogha's work—which is comprehensive and puts together with skill and knowledge—will constitute a notable addition to the literature of Indian adjective law.

RECENT BOOKS OF REFERENCE.

Who's Who 1926. (Adam and Charles Black, Ltd Soho Square, London) 1925.

A highly meritorious work of reference is the well known annual, called *Who's Who.* Of the current books of reference, perhaps none is more useful to the journalist than this annual biographical dictionary—with which is incorporated the defunct *Men and Women of the Time.* This is the seventy-eighth year of its issue, and it is correct down to June, 1925. So great is the labour of compiling and printing this vast work, which comprises over three thousand pages of close double-column type, that printing had to begin as early as June. The work opens with a useful obituary for the preceding year. This is followed by an account of the Royal Family, and then come 30,000 biographies. The biographies, though generally exceedingly condensed, are accurate and informative. They give, besides, useful and interesting information about the habits, tastes and hobbies of the large number of persons whose careers are sketched. The book is thus indispensable to a journalist. Indian names appear in *Who's Who,* but the sketches of eminent Indians need careful revision by experts and specialists in current Indian affairs. Additions are also required to make the Indian list comprehensive and more useful than it is at present.

The Liberal Year-Book 1926. (The Liberal Publication Department, 42 Parliament Street, London, S. W. 1) 1926.

The three great parties in Great Britain have each their organs in the press and an annual work of ready reference—the Labourites their *Labour Year-Book,* the Conservatives their *Constitutional Year-Book* and the Liberals their *Liberal Year-Book.* The edition of the last, for the current year, is the twenty-second of the series and it has thus passed its majority on which its compilers and publishers deserve felicitation. It is carefully revised from year to year—all obsolete matter is judiciously pruned off and information, which may be reasonably looked for in an annual reference book of this kind, is inserted and the whole text is studiously revised and overhauled. The result is that each new edition is not only thoroughly up-to-date and abreast of the latest political data, but replete with a vast store of information about British politics, not easily accessible to students of public affairs in India. The book, though primarily compiled for the use of the members of the Liberal party, is of great utility to public men even in this country.

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Two of its most attractive features, of special interest to Indian publicists, are the excellent sketch of parliamentary procedure and the fairly comprehensive bibliography of current books of political interest. Altogether the *Liberal Year-Book* is one of the most valuable works of reference. The current edition is fully abreast of the latest events and incidents.

Government of India Directory 1926. Simla edition. (Government of India Press, Simla) 1926.

For some years past the Central Government used to issue from Delhi in December and from Simla in May what was called the *Government of India List* containing the names and addresses of their officers, including also of those of heads of local Governments and administrations and also of members of the Council of State and the Legislative Assembly. The last of the lists was issued from Simla in May, 1924. The issue from Delhi in December, 1924, appeared in better form under the more convenient name of *Government of India Directory*. The first Simla edition appeared in May last year. We welcome this useful publication to the list of reference works dealing with India, and it ought to have a wide circulation in circles connected with the Central Government at Delhi and Simla. The personnel of the Central and Provincial Governments changes with kaleidoscopic rapidity and, in the circumstances, the Delhi and Simla editions of the *Government of India Directory* are useful additions to reference literature concerning this country.

Willing's Press Guide 1926. (James Willing, Ltd., 30 King Street, Covent Garden, London, W. C. 2.) 1925.

Messrs. Willing's *Directory and Handbook*—which is now in its fiftythird annual edition—is an excellent compendious record of the press of the British Isles. It also gives lists of telegraphic news and reporting agencies, of the principal colonial and foreign journals and a variety of useful and instructive information about the fourth estate of the realm. It thus forms a concise and comprehensive index to the press of the United Kingdom in particular and that of the British Commonwealth in general. Altogether, it is a capital work of reference for the journalist and the advertiser. The current edition is thoroughly up-to-date and is abreast of the latest changes in the world of journalism.

Social Progress: A Handbook of the Liberal Movement. ("The Arbitrator" Office, 114 East 31st Street, New York, U.S.A.) 1925.

Social Progress is an American handbook giving the fullest information about the liberal and progressive movements in the United States. It carefully analyses and epitomizes actual conditions in that country and the struggle going on to-day for a higher and better social order. The book—which has been put together by the Editor assisted by an advisory board of competent persons—is a unique production and its study brings into prominent relief the long strides which America is taking in her advance towards the goal of social progress. It should appeal to our social reformers as a help and guide.

The Official Year-Book of the Commonwealth of Australia, No. 18. (The Commonwealth Bureau of Census and Statistics, Melbourne, Australia) 1926.

The Official Year-Book of the Commonwealth of Australia—which is in its eighteenth issue—has been compiled by the Commonwealth Statistician and Actuary,—Mr. C. H. Wickens—under instructions from the Minister of State for Home and Territories, and has been edited by Mr. John Stonham, M.A. This official publication is a repository of highly useful information relating to Australia. Detailed chapters are devoted to the history, physiography, political and local government, land revenue and settlement, over-seas trade, transport and communication, finance, education, public health, labour, wages and prices, defence etc., of the Commonwealth; in fact, all subjects of importance, enriched with statistics brought up-to-date, find place in the *Year-Book*. It is thus an authoritative book and in one single volume of 1110 pages every item connected with that country is carefully surveyed. As portion of the matter contained in the previous year-books (Nos. 1 to 17) has been reduced to synopsis in or deleted from the present issue, a special index is provided at the end of the volume to facilitate reference to subjects dealt with in those issues. The present volume also contains the full text of the Commonwealth Constitution. On going through this monumental work of reference, one feels how backward the Government of India still is in the matter of organizing statistical data and information and their dessimination in public interest, in annual publications similar to those issued by the Governments of Australia, Canada and South Africa. For this reason, we commend with pleasure the *Official Year-Book of the Commonwealth of Australia* to the attention of Indian publicists and public-men, who may

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be desirous of studying the system of responsible Government obtaining in the Australian Commonwealth.

The Karachi Handbook and Directory, 1925-26. (The Daily Gazette Press, Karachi), 1925.

The Karachi Handbook and Directory is about the best in its class and it is an annual of great value to the people of Sind. The current volume is a bulky issue which, besides containing up-to-date chapters on Karachi, its people, trade and commerce, notable buildings, educational and other institutions, the early history of Sind, its agriculture, co-operative movement, growing trade and municipal progress, has a new section added to it, called "Who's Who in Karachi", which we have no doubt will be appreciated. The *Handbook* also contains a detailed chapter on the Lloyd Sukkur Barrage project which is attracting considerable attention throughout India. The Editor, in his foreword, gives a descriptive sketch of the rise and importance of Karachi, and the valuable appendices, which are a mine of useful information as regards the municipal work of this growing town, are quite an interesting study. The publishers have spared no pains to bring the *Directory* up-to-date and the residents of Sind cannot be too grateful to them for this invaluable annual. It should appeal to readers even outside the boundaries of the province, with which it is concerned.

The Baroda Library Handbook, 1926. By Newton Mohun Dutt. (The Central Library, Baroda) 1926.

The Library system in Baroda has so unique a place in modern India that detailed information connected with its aims and objects, its rise and growth, is of much value to the Indian public. To meet the requirements of enquiring minds into the working of the library movement in that State, Mr. Newton Mohun Dutt, the Curator of Libraries, Baroda State, has been issuing his *Handbook* and the present edition, which is the fourth, contains an introduction by Sir Manubhai N. Mehta, the Dewan. The book gives full information regarding the library department, the central library, the Sanskrit library, the country branch, the travelling libraries and the visual instruction as in vogue in Baroda. Within a short compass Mr. Dutt has managed to present all details even to minuteness, which the reader cannot but appreciate, and we have much pleasure in commending his work to all interested in the spread and expansion of the library movement in this country. It is a pity that no attention has been paid so far in British India towards inaugurating this great movement, which is fraught with possibilities of a far-reaching character for intellectual advancement and progress.

Directory of Social Work in the City and Island of Bombay. Edited by D. S. Savardekar, B.S. (Col.) (Social Service League, Bombay) I, 1926.

Mr. D. S. Savardekar's *Directory of Social Work in Bombay* gives a detailed list, with descriptive references, of the various social, religious, medical, civic, charitable, educational and other organisations of the several communities in the western capital. The social and the public worker has thus a fund of useful information placed before him in a short compass, which must at once evoke a spirit of emulation for similar directories in all the big cities of India. The booklet before us is quite an education in itself, and will be found highly useful by social reformers and workers in social service.

RECENT GUIDE BOOKS FOR TOURISTS.

Pocket Guide to May Meetings and to London. Edited by J. E. May (68 Fleet Street, London, E. C. 4) 1926.

Mr. J. E. May's *Pocket Guide to May Meetings and to London*, contains a very interesting illustrated article on "The Wells of London," as well as the usual full lists, in datal order, of May meetings, conventions and conferences to be held during the year. But its interest is not quite ephemeral, as the usefulness of the book is increased by its large coloured map of London, which shows the principal streets and buildings at a glance, and which, in itself, is worth more than the cost of this *Pocket Guide*. Not only those who live in London, but also those others (and they are many even in India) who have any concern with the hub of the British Empire, will find Mr. May's book interesting and useful.

Hints for Holidays 1926; Normandy and Brittany Holiday Guide 1926; The Peerless Reviera; The Golden Sands of Picardy; Guide to Holland; Belgium, and Golfer's Guide. (Issued by the General Manager, Southern Railway, Waterloo Station, London, S. E. 1) 1926.

The British and many other European railways make it a point of publishing periodically careful

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revised and up-to-date editions of guides to tracts and countries—both native and foreign—which are either served or rendered easily accessible by their system. It is in pursuance of this very commendable policy of popularizing travel by giving detailed information about modern facilities and scenic attractions that the Southern Railway of Great Britain have issued the seven excellent guides enumerated above. They are all compact, abreast of the latest changes, full of accurate, practical information, and copiously illustrated. They will be found highly useful by travellers in Great Britain and on the Continent. How we wish our Indian Railways issued similar guidebooks to India or parts of India!

Introductions to London 1926. By L. H. Dawson (H. O. Quinn, 151 Fleet Street, London, E. C. 4) 1926.

Mr. L. H. Dawson's *Introductions to London*, is said to be "a compact and handy book of reference." Compact it is, but handy it certainly is not—being heavy, unwieldy, and inconvenient to handle and carry about. Its format is open to this objection in a reference work of its class and kind. But this is about the only criticism we have to offer and hope the second edition—which so useful a book is sure to attain—will enable the compiler to reduce its size materially and to give it the format which will make it portable and thus lead to the enhancement of its utility and popularity amongst visitors to and residents in London. For the rest we have nothing but admiration for this exceedingly well got-up and beautifully illustrated *vade mecum* to the hub of the British Commonwealth, for it is a well-digested handbook of practical information about almost all matters likely to interest a sojourner in London. It is divided into eight main parts dealing with communications and general information, places and objects of especial interest, collections—*i.e.*, museums and libraries, shops and shopping centres (a sketch of the principal shops in the Strand should be added), where to stay in London, amusements and recreations and shipping directory and its usefulness is enhanced by reason of its being furnished with a general index and a commercial index. The information under each of the main headings is full and detailed, though concise, and there is much in it which is not available in the average guide book. In a second edition we would like to have some account furnished of the London press—following that of the libraries—and the classified trades lists arranged according to the class of goods sold, substantially enlarged and made comprehensive, accurate, although, like all other works of its class and

"The Traveller's Library" Series. (Jonathan Cape, 11 Gower Street, London, W. C. 1) 1926.

A new series for lovers of literature of travel has just been inaugurated by Mr. Jonathan Cape, who is to be congratulated on the first volumes of his *Travellers' Library*. Included among the first volumes are Mr. Arthur Mason's *Wide Seas and Many Lands* and Mr. W. H. Davies's *Autobiography of a Super-Tramp*. Both are books to keep and read again and again, and when they can be had, well bound and well printed, for 3*s*. 6*d*. they become a luxury available to all. The books in this series would be welcome to travellers for entertainment in the train, on the steamer, or while lounging in the hotel and they, indeed, must be hard to please who will not find in this series books to entertain them when on travel. Mr. Cape has added to the value of the books by securing writers, who really matter, to contribute prefaces. That to the *Autobiography of a Super-Tramp* is written by Mr. Bernard Shaw, and that to *Wide Seas and Many Lands* by Mr. Maurice Baring. We shall watch the success of this excellent new series with great interest.

Round the World Travel-Guide. By F. E. Marble, Ph.D. (Harper and Brothers, 35 Great Russell Street, London, W. C. 1) 1926.

Dr. F. E. Marble (of 415 Whitney Avenue, New Haven, Conn. U.S.A.) who is organizer of an American "travel service" has, as the result of his large experience in conducting successful tourist organizations, carefully planned and creditably executed an ambitious project in his pioneer work of great merit, called *Round the World Travel-Guide*. It is—as its title implies—a comprehensive and a complete, round-the world handbook of travel in one compact, handy and portable volume, bound in limp covers, of 400 pages. Local guide books there are in every country, but if you travel far they are expensive to buy and heavy to carry. This book will now replace them for the round-the-world tourist. Here is complete information about Japan, Korea, China, Dutch Indies, French Indies, India, Burma, Egypt, &c., on transportation by sea, land and air, together with the best itineraries to follow. There are historical sketches, outline maps, beautiful illustrations, together with a mass of general information about climate, clothing, money, customs, shops, etc. Thus it is the one indispensable guide to intelligent sight-seeing and a storehouse of data to which the traveller can refer with confidence. For a first edition it is creditably

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kind, it will need constant and careful revision, if it is to continue to be useful. The bibliographies need revision, particularly as some of the books, in several sections are printed more than once in the same list. We should also take strong exception to the exasperatingly frequent use (often unnecessary) of the justly objectionable word "native"—both as noun and adjective—as applied to the non-European peoples. We hope it would completely disappear in the next edition. For the rest, we have nothing but praise and admiration for this excellent and valuable American guide to World-Travel.

Baedeker's The Rhine: Handbook for Travellers. By Karl Baedeker. Eighteenth, Revised Edition. (Karl Baedeker, Publisher, Leipzig, Germany) 1926.

In noticing in terms of appreciation the post-war editions of Baedeker's world-famous guides—*Canada* and *Switzerland* (1922), *London* and *Berlin* (1923), *Paris* (1924), and *Northern Germany* (1925)—we gave some account of the founder of this renowned German firm of publishers (which in the name of its founder had given a word to the English language synonymous with super-excellence in the compilation of tourist's handbooks) and also of the growth and development of the business under the supervision of his son and grandson. We refer to these facts in connection with the appearance of the latest, eighteenth edition of Baedeker's *The Rhine: From the Dutch to the Alsatian Frontier.* It is interesting to recall that the handbook to the Rhineland was the first of the excellent series of these world-known guides which was issued by Karl Baedeker, in German, so far back as 1828—ninety-eight years from now—and was also the first Baedeker to appear in English in 1861, rendered into the latter language by the late Professor Kirkpatrick, who from then onwards was for a very long time the English editor of Baedeker's hand-books. The new edition of *Baedeker's Rhine* is a remarkably accurate, wonderfully up-to-date and surprisingly comprehensive guide to the Rhineland, combining in it all those characteristic merits which the travelling public has long learnt to associate with the name of Baedeker—viz., compactness, lucidity, and, above all, systematic arrangement and well-digested repertory of practical information which have proved so acceptable to travellers by reason of their very great usefulness. This, we believe, is the first of the new post-war editions which has appeared, for which Herr Hans Baedeker—the present proprietor of the firm at Liepzig—is solely responsible, for the revision of the latest edition of *Northern Germany*, which was issued last year, must have been begun during the life of his late lamented father, who passed away in April, 1925, at a ripe old age. In the circumstances, we offer our hearty felicitations to Herr Hans Baedeker on the eighteenth English edition of *The Rhine*, which—equipped as it is with 102 well-known maps and plans—will be of the greatest service to travellers in the Rhineland. The edition under consideration fully sustains the very high reputation which the guides issued by his firm have justly come to acquire amongst the enormously large number of tourists who depend for their mental pabulum, when travelling, on the materials rendered available to them, by Baedeker in his hand-books in German, French and English.

London Guide Book. Second Edition Revised, 1924. **London's Country North of the Thames. London's Country South of the Thames.** (London's Underground Electric Railway Company, 55, Broadway, Westminister, London, S.W.I.).

These three excellent guides—one to London and the other two to its suburbs north and south of the Thames—have been issued by the authorities of the London Underground Railway, which, to the visitor to the metropolis of the British Commonwealth, is in itself one of the many wonderful sights of that hub of the British Empire. They are all well put together—being compact, informative and lucid. The *London Guide-Book* has already passed into a second edition and has been carefully revised and brought up-to-date. It is embellished with nineteen well-drawn maps, five excellent photographic reproductions and a series of well-planned street drawings—all of which materially enhance the value and utility of the letter-press. Similarly enriched are the two guides to the suburbs—each of which has a number of plans, maps and photographic reproductions illustrating the scenes and sights along the north and south of the river respectively. These two suburban guides, as also the metropolitan, are intended for pedestrians and sight-seers on motor-buses and are particularly adapted to their requirements in connection with journeys that may be conveniently performed on the underground railways. All three will be found highly useful by visitors to London desirous of exploring the town and its suburbs comfortably and inexpensively. We commend these meritorious guides to the railway authorities in India, who may do worse than emulate the example set to them.

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RECENT WORKS ON ART.

The Art of Greece. By E. A. Gardner, D.Litt. (The Studio, Ltd., 44 Leicester Square, London) 1926.

We extend a cordial welcome to Dr. Gardner's *Art of Greece*. An account of the art of ancient Greece, written by one of the greatest living authorities, and accompanied by about 100 illustrations, specially chosen to present the subject in the completest possible manner, and at the same time to develop some new aspects of it, is a work to be possessed and prized by all students of the subject and by all lovers of the beautiful. The widest possible scope—as will appear from the enumeration of subjects—is its special feature. That the work is both authoritative and interesting is assured by its being the work of one whose constant archæological work and discovery in Greece itself have in recent years thrown a flood of new light on the various phases of progress in this branch of research, and who is able to speak, so far as that be possible, with finality. The author deals with architecture, sculpture, pottery, painting, metal-work, dress gems, jewellery, coins, furniture. In size and format the volume is all that could be desired for the purpose of providing a compendious work of convenient size. Durability is given by a cloth binding, and by attention to typography and the fullest employment of the resources of the art of fine printing, the publishers have turned out a work of distinction from every point of view. The illustrations are superb, while the letter-press is scholarly and leaves nothing to be desired.

The New Vision in the German Arts. By H. G. Scheffaver (Ernest Benn, Ltd., 8 Bouverie Street, London, E. C. 4) 1925.

Mr. H. G. Scheffaver's *New Vision in the German Arts* is both instructive and suggestive. In this book the author deals in a most interesting manner with the various artistic movements characteristic of present-day Germany—the work of dramatists like Kaiser and Toller, also modern German architecture, the strikingly original cinema technique displayed in such films as "Dr. Caligari" and many other topics. His book will prove of great usefulness to all who follow modern artistic developments. It is clear from a perusal of this book that Germany has pretty well got over the after-effects of the Great War and has very nearly come into her own in intellectual and artistic spheres of activities. It will no longer do for students of modern progress in Art and Literature to ignore the trend of German upheaval in these directions. Mr. Scheffaver's book, therefore, deserves close attention and a careful study by all students of the subject.

The Last Years of Rodin. By Marcelle Tirell (A M. Philpot, Ltd., 69 Great Russell Street, London, W. C. 1) 1925.

The late Auguste Rodin—the Frenchman—was beyond doubt the greatest sculptor of the 19th century, the supreme artist who revived the art of sculpture and created the modern school of the plastic art. Marcelle Tirel, secretary to Rodin during the last years of his life, had exceptional opportunities of knowing the noted sculptor in the intimacy of his daily life and work. In her *Last Years of Rodin*—an unconventional book, which created a sensation when it was published in France—she gives a vivid picture of the declining days of a great genius and of certain tragic happenings which cast a shadow over them. The English edition has been well rendered from the French, and should interest all admirers of the genius and magnificent work of Rodin. One of its attractions are the well-executed illustrations of the great artist and facsimiles of his writing.

Masters of Modern Art Series. (John Lane the Bodley Head, Ltd., London) 1925.

Inigo Jones. By S. C. Ramsey. (Ernest Benn, Ltd., 8 Bouverie Street, London, E. C. 4) 1925.

Messrs. John Lane have undertaken a new biographical and critical series of books dealing with the Masters of Modern Art. Each monograph is devoted to a modern artist of note and distinction, and is written by a specialist of eminence, intimately familiar with the subject. Each volume besides containing the text has 40 illustrations in collotype, which materially enhance the value of the letter-press. The earlier batch issued include Renoir by Francois Fosca, Ganguin by Robert Rey, Cezanne by Tristan Klingsor, Monet by J. E. Blanche and Pissarro by A. Tabarant. Other volumes are in preparation and the series when completed will be a notable addition to the literature of Modern Art. The English translations are well rendered. Select bibliographies appended to each book add to its usefulness.

Inigo Jones is deservedly held to be one of the greatest English architects. As put by Mr. Ramsey in his excellent monograph under review, "he is one of those outstanding figures that mark a definite change in the civilization of a country" and the right in saying that almost all English

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architects have "felt, if they have not acknowledged" Jones's authority. Mr. Ramsey's survey of Jones's labours as an architect is very well put together—the letter-press is all it should have been and the numerous beautiful illustrations leave nothing to be desired. But those who, like the present writer, have seen the Banqueting Hall in Whitehall or the Greenwich Hospital can well realize the greatness of the genius of Inigo Jones, who consequently well deserved so good a monograph as Mr. Ramsey has so well written.

Pictures and Picture Collecting. By C. J. Holmes (Sampson Low, Marston & Co., 100, Southwark Street, London, S. E. 1) 1925.

Mr. C. J. Holmes—Slade Professor of Fine Art at Oxford and Director of National Portrait Gallery—has written a highly useful work for the amateur collectors called *Pictures and Picture Collecting*. It is addressed, in particular, to those of moderate means, who would like to possess a few good pictures, but are debarred from indulging in their hobby for want of special knowledge. Mr. Holmes offers them sound advice and refers them to only such classes of pictures as may rightly be regarded as good investments, as well as being desirable in themselves. The book deals with the requirements of the millionaire, the rich man, and the poor man and offers wholesome advice on buying modern pictures, shops and dealers, auctions and experts and also on general principles. Covering as it does, in a short compass, the whole range of the subject of which it treats, and coming as it does from the pen of a highly qualified expert, the work is a valuable guide to the collector of limited resources, for whom it is mainly intended.

Ancient India. By K. de B. Codrington. (Ernest Benn, Ltd., 8 Bouverie Street, London, E. C. 4) 1926.

The Music of India. By Atiya Begum Fyzee Rahamin (Luzac & Co., 46 Great Russell Street, London, W. C. 1) 1926.

Mr. Codrington's *Ancient India* is a truly monumental work on the sculpture and architecture of the country from the earliest historic times to the age of the Guptas and his excellent letter-press, which enhances the value of the massive collection of about 150 beautifully-reproduced illustrations on some 70 collotype plates of large size, is an excellent record of the cultural history of the period dealt with. No less interesting and instructive is the Introduction contributed by Professor Rothenstein in the form of a note on Indian sculpture. This Introduction and the author's text, with the superb set of plates (the latter arranged in chronological order, thus facilitating reference) all combine to produce a magnificent work of exceptionally artistic merit and sound scholarship. A longer critical appreciation of the book and of the publisher's very praiseworthy enterprise will follow in due course; as also of the *Music of India* which, coming as it does from the pen of a distinguished Indian lady, is a notable contribution to the literature of Indian Art. Both the books deserve wide appreciation and extensive circulation in this country.

Byzantine Art. By Hayford Peirce and Royal Tyler. (Messrs. Ernest Benn, Ltd., 8, Bouverie St. London.)

Next to the arts of the ancient Greeks and Romans in point of time was that of the Byzantines who moved by the reviving spirit of Egypt, Syria and Mesopotamia, were more alive to the quality of the materials used in works of art. They treated hard stones and marble in a new manner, produced an art of coinage based on a true appreciation of gold, brought out the essential character of ivory, and worked deftly on silks, coloured stones and pastes, wall mosaics and illuminated manuscripts. Byzantine art was at the height of its glory during the fourth century. In the sixth century signs of decay began to set in with the destruction of the big sculpture by Iconoclasts. Every century tried to rise up to the former greatness with the result that some achievement or other was possible in ever so many phases of art, but the final fate was sealed with the sack of Constantinople in 1204. The representation of the hundred plates with descriptions contained in the book cannot but remind the reader of the greatness of the Byzantine art lost to the world. The publishers have spared no pain to make the book as attractive as possible.

The Charm of Indian Art. By W. E. Gladstone Solomon, Bombay. (Messrs. T. Fisher Unwin, Adelphi Terrace, London.)

Indian Art presents kaleidoscopic variety in that it manifests itself not merely in aesthetic beauty, but is exemplified in the grand temples and shrines, legends and fairy tales, the craft and the spheres in the domestic homes of the people. At best, Indian Art is identified with religion and there is not a phase of life in which Art has inadequate place. To a foreigner, therefore, Indian Art is quite a puzzle and the delicacy of it is discernible only in those who intensely feel and realise its beauty. Thus it has fe

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sympathisers though many admirers, and we are glad that Mr. W. E. Gladstone Solomon, the Principal of the J. J. School of Arts, Bombay, has brought to light in his collected essays called *The Charm of Indian Art* the beauty and significance of the Art of this country in his interesting chapters on "The Women of the Ajanta Caves," "The Worshippers of Beauty," which is an interesting study of the Pathare Prabhu caste, "Sanchi and the Indian View-point in Art" and "The Indian Art Student." The illustrations are beautiful, and the book brings into relief the intrinsic merit and the grandeur of the Indian Art which shall endure. Mr. Solomon's book deserves wide appreciation at the the hands of students of the Art of Ancient India.

The Ramayana: As sculptured in Reliefs in Javanese Temples. By J. Kats. (G. Kolff and Co., Weltevereden, Java).

The great Hindu epic called *Ramayana* is not only translated into various vernaculars in the homeland of Rama, but lives forth as the *Ramakein* in the Siamese language, as the *Hikayat Seri Rama* in Malaya literature and as the *Serat Rama* in translations in Java. Rama's adventures painted on cloth are found even to-day in North Celebes. The volume before us is a remarkable production from the pen of Mr. J. Kats of Java who, after giving a short review of the epic, presents a graphic survey of the *Ramayana* as found in the reliefs of two of the grand groups of temples at Prambanan and Panataran. The book is illustrated with superb portraitures of the reliefs in these two places, the former numbering 42 and the latter 93. At Prambanan the reliefs were carved in stone about the eighth century in quite an Hindu-Javanese fashion, while the Panataran reliefs were sculptured in real Javanese character. They at once point out a clear evidence of the Greater India beyond the seas even in the dim past. The get-up of the book is excellent. We have great pleasure in commending to our readers this artistically-planned work on the Hindu architecture and sculpture in Java to lovers and students of Indian Art.

RECENT BIOGRAPHICAL LITERATURE.

Mazzini: The Story of A Great Italian. By Edyth Hinkley (George Allen & Unwin, Ltd., 40, Museum Street, London, W. C. 1) 1925.

It is not surprising that Mazzini's life and career should interest a large circle of readers both in the East and the West, for he was undoubtedly one of the greatest patriots and political reformers whom Italy produced in the 19th century. The book under review presents a short life of Mazzini which will bring him near to modern men and women, showing him as brother and true comrade to all who desire a human society founded on sympathy and co-operation—instead of on fear and force, and emphasizing the beliefs from which his life and labour sprang. The author has written an interesting and instructive sketch of the lifework of Mazzini, which is fully abreast of the latest researches on the subject, and which should appeal to all admirers of one of the greatest regenerators of modern Italy.

The Life of Florence Nightingale. By (the late) Sir Edward Cook. Abridged and Revised by Rosalind Nash. (Macmillan & Co., Ltd., St. Martin's Street, London, W. C. 2) 1925.

The late Sir Edward Cook's standard *Life of Florence Nightingale*—originally issued in 1913—is all the better for the revision and condensation it has received at the hands of the editor. The old material has been judiciously rearranged at places, account has been taken of new materials rendered available by the publication of several biographical works since 1913, which have references to Miss Nightingale, the editor has also added some fresh matter, and the whole work has been rendered better adapted to the requirements of the general reader. The life of Miss Nightingale will always attract a large circle of admirers by reason of its having been devoted to social service and love of humanity and as such the volume under consideration will appeal to many with great interest.

Lord de Villiers and his Times. By E. A. Walker. (Constable and Co., Ltd., 10 & 12 Orange Street, London, W. C. 2) 1925.

John Henry (afterwards Lord) de Villiers was a great figure in the history of South Africa. Born in 1842, he was called to the English Bar (at the Inner Temple) in 1865, to the Cape Bar in the following year, entered the Cape Parliament in 1867, was elevated to a barony in 1910 and ended his remarkable career as Acting Governor-General of his native country in 1914. His life-work which is admirably chronicled in Mr. Walker's book called *Lord de Villiers and his Times* is the story of South Africa for the past five decades—besides being the record of a South African who gave his life for his country.

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Though of interest mainly to those interested in South Africa it is also a book for members of the legal profession and those desirous of knowing the political and parliamentary history of South Africa, and to them we commend a careful perusal of this well-written biography.

The Life of Alexander Whyte. By G. F. Barbour. Revised edition. (Hodder and Stoughton, Ltd., 20 Warwick Square, London, E. C. 4) 1925.

The late Dr. Alexander Whyte was an eminent Scotch divine, but his life written by Mr. G. F. Barbour should be of interest to educated Indians as the Doctor was the father of Sir Frederick Whyte, the first and last nominated President of the Indian Legislative Assembly, during the first four years of its existence. Dr. Whyte who was born in 1836, lived to enjoy a green old age and passed away so late as 1921, after having bidden good-bye to his son on the occasion of his departure to India to assume the presidentship of the Assembly. Dr. Whyte was a notable preacher and he naturally carried great weight and influence with his congregation. It is as well that a detailed life of his career should have been written and Mr. Barbour has brought to his task industry, skill and sympathy—three valuable assets in the writer of a successful biography. The book was published in 1923; that it should have reached a seventh edition in 1925, evinces its popularity.

Gibbon. By the Rt. Hon'ble J. M. Robertson. (Watts & Co., Johnson's Court, Fleet Street, London, E. C. 4) 1925.

One of the latest additions to Messrs. Watts excellent biographical series of "Life-Stories of Famous Men" is the sketch of Gibbon, written by the Rt. Hon'ble J. M. Robertson. The only study written, so far, of the author of the world-famous *Decline and Fall of the Roman Empire*, is that by the late Mr. J. Cotter Morison, in the "English Men of Letters" series—now nearly half a century old. A new monograph, based on the latest researches, was clearly called for and the want is fully supplied by the book under notice. The fresh details as to Gibbon's life—which have been mainly recovered since the centenary celebration of 1894—have been duly incorporated in Mr. Robertson's book, which not only revises the previous accounts, but offers a critical estimate of Gibbon's justly valued contribution to the history of European civilization and the rise and growth of the Christian religion. It is a notable addition to a correct and just appreciation of the life-work of the greatest English historian and one of the greatest since Herodotus.

A Short Life of William Pitt. By J. Holland Rose, Litt.D. (G. Bell & Sons, Ltd., York House, Portugal Street, London, W. C. 2) 1925.

In 1911, appeared Dr. Holland Rose's *Life of Pitt*, and it was justly hailed as the standard work on the subject. The *Short Life* now issued is not, however, an abridgment of the earlier work. It is an independent work presenting a new survey of the subject and incorporating the evidence rendered available since the publication of the previous volume. The result is a scholarly treatise—sound, accurate and well-written which is a notable contribution to English historical biography. Indian readers will be interested in the account given by the author, of the famous India Bills introduced by Pitt—the second of which was enacted—and of the famous impeachment of Warren Hastings. Thus Dr. Rose's *Short Life* of the great English statesman will appeal to a large circle of readers.

The Reign of King Edward VII. By the Author of "The Victorian Age." (John Murray, Albemarle Street, W.) 1925.

The author of *The Victorian Age* offers in *The Reign of King Edward VII* a brief sketch of the incidents of the nine years (1901—1910) and indicates the tendencies in thought and opinion by which those events were influenced. Thus this sketch of King Edward's reign is intended to convey to the reader a general view of that short period in a small compass. The history of recent times is frequently only to be found in the memoirs of statesmen and others; and these, owing to their length, often fail to appeal to the public. A brief record and survey of the outstanding features and events of King Edward's reign will be of use to many who wish to gain fuller knowledge but have not sufficent leisure for more lengthy study. The book is, for obvious reasons, in no sense a rival to the late Sir Sidney Lee's monumental biography of Edward VII. But to those who have not the leisure or patience to go through that exhaustive work the book under review should be of great utility and will prove interesting.

Parnell. By St. John Ervine. (Ernest Benn, Ltd., 8, Bouverie Street, London, E. C.) 1925.

Not to mention the sketches of his life, which appeared when Parnell was alive, five notable con-

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tributions have seen the light since his death in 1891. These are the Rt. Hon'ble T. P. O'Connor's *Life* (1891), that by Mr. R. Barry O'Brien (1899), by Katharine O'Shea (1914), by his brother (1916) and by Mr. M. M. O'Hara (1919) in his *Chief and Tribune: Parnell and Davitt*. Thus no admirer of the Irish patriot can complain of lack of materials for an adequate study of his political career. But Mr. Philip Guedella has inaugurated a new series of biographies curiously called "Curiosities of Politics," and he has secured the assistance of Mr. St. John Ervine for contributing to it a sketch of the career of Parnell. "It is the purpose of the present gallery", says the editor, in the course of his foreword, "to bring together a few portraits by competent hands." He adds:—"The subjects have been chosen from the incomparable procession of English public life of the eighteenth and nineteenth centuries" and "I think our memory would be the better for a portrait in true perspective, painted.....from the life, executed in colour, and finding room for an appropriate background". The ideal set before himself by Mr. Guedalla, as the editor of the new biographical series, is, indeed, noble, and if all the contributions attain that standard, the "Curiosities of Politics" series will be the most successful addition to biographical literature. However that be, Mr. Ervine's life of Parnell does amply fulfil the promise held out by the editor. It offers us a well-executed portrait of Parnell—painted from life, warts and all, suppressing nothing, extenuating nothing, nor putting down aught in malice. It is a full, frank and critical survey of Parnell's political career.

RECENT WORKS ON ISLAM.

The Origin of Islam in its Christian Development. By Richard Bell. (Macmillan & Co., Ltd., St. Martin's Street, London) 1926.

Mr. Richard Bell's Gunning Lectures, delivered before the Edinburgh University last year, now appear in their original and uncurtailed form under the title of *The Origin of Islam in its Christian Development*. Unlike most works written by authors of one faith when dealing with another, Mr. Bell's book is not a contribution to polemics, but is a treatise marked by fairness, scholarship and research—though a Muslim will probably object to his reference to Christianity as "a higher religion" (p. 98). But apart from an occasional lapse, his exposition is not only lucid but untainted by prejudice and his treatment is pre-eminently fair. The subject—the relation of Islam in its *origines* to Judaism and Christianity—is one of great interest to students of Theology and Mr. Bell's is the first systematic dissertation on it, in the light of the latest researches. For this reason the book deserves a warm welcome at the hands of all students of Comparative Religion. This is not to imply that the author's statements and inferences are all unimpeachable. Mr. Bell himself frankly admits at many places that several matters are still contentious and not beyond the pale of controversy. Nevertheless it must be admitted that he has brought together a mass of material—the accuracy of which cannot easily be challenged—on the basis of which it is now possible to come to conclusions as to the extent to which the founder of Islam was influenced by the two earlier Semetic religions existing in Arabia in his time. The book should appeal alike to Muslim and non-Muslim students of this important subject.

The Moslem World To-day. Edited by J. R. Mott. (Hodder and Stoughton, Ltd., 20 Warwick Square, London, E. C.) 1926.

The Moslem World To-day is a collection of essays by different hands, put together and edited by Mr. J. R. Mott—chairman of the International Missionary Council—with a foreword and a closing chapter. These two dozen essays—written mainly by men and women interested in mission work—cover a large ground, dealing as they do with the many aspects and recent developments in various Muslim countries. Unfortunately there is scarcely any systematic attempt at an exposition of the Indo-Muslim problem, though occasional references to the subject are found scattered in many of the essays. This serious omission naturally detracts to a large extent from the usefulness of the work so far as India is concerned. But nonetheless it will be found full of interest and utility so far as the problem in other Muslim countries is dealt with. When we are informed (as for instance on p. 212) that at a Teacher's Association which met in 1924, "Constantinople alone supplied 1,000 women delegates and Angora 200," we realize at once the lee-way which India has yet to make up in the matter of the emancipation and education of Muslim women. Students of Muslim social and educational progress in Turkey, Egypt and other Muslim countries will find *The Moslem World To-day* both interesting and instructive.

Worship in Islam. By the Rev. E. C. Calverly, Ph.D. (Christian Literature Society for India, Madras) 1925.

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The Sources of Islam. By the Rev. J. C. Blair. (Christian Literature Society for India, Madras) 1925.

Islam and Africa. By the Rev. G. Dale. (Society for Promoting Christian Knowledge, Northumberland Avenue, London) 1925.

The book enumerated at the top—called *Worship in Islam*—is a translation, with commentary and an introduction, of Al-Ghazzali's famous book on the subject. It is an excellent piece of work—the translation reads well, the introduction is luminous, the commentary and notes are elucidative, and the bibliography is a useful feature, enabling readers to follow up their studies with advantage. The Rev. Dr. Calverly's work is a very useful addition to the study of the subject of Islamic worship and the translator's scholarship and sense of fairness deserve acknowledgment. But unfortunately the other two works in the list—the Rev. Mr. Blair's *Sources of Islam* and the Rev. Mr. Dale's *Islam and Africa*—while containing much useful matter, are frankly propagandist works and belong to the literature of theological polemics. Mr. Blair writes (on p. 184) of the Arabian prophet that "he was an open voluptuary" and goes on to attempt to make good his contention, while Mr. Dale fairly rivals the former by concluding his remarks on the "assassinations ordered by or connived at by Mohammed" by saying (p. 12) that "there is not the least sign in Moslem accounts of these murders, that they need excusing or explaining. On the contrary, they glory in them and claim that Mohammed did as he was commanded"—presumably by God. No authority is given for the latter statement. In the circumstances, though such books may serve purely propagandist purposes, they cannot be regarded as contributions of permanent value to the study or the exposition of Islam.

REPRINTS, NEW EDITIONS, ANTHOLOGIES AND TRANSLATIONS.

We welcome Mr. Charles Whibley's new edition of Shakespeare, which Messrs. Macmillan (St. Martin's Street, London) have just published. It is in three volumes, priced at 7*s.* 6*d.* net. a volume and while printing and paper leave nothing to be desired, a number of well-reproduced illustrations add to the interest and attractiveness of the edition. The text used is that of the well-known *Globe Shakespeare*, and the plays are given in the accepted order. It is an edition admirably suited to the man forming a small library. Mr. Whibley's introductions to each volume are scholarly without being pedantic, and give one just the amount of information which a general reader of Shakespeare's plays requires. Altogether Mr. Whibley's edition is deserving of appreciation at the hands of students and lovers of the greatest English dramatist.

The Savoy Operas is a collection of the complete texts of Gilbert and Sullivan operas (as originally produced on the London stage in the years 1875-96), and the many admirers of these humorous, musical skits will be grateful to Messrs. Macmillan & Co., Ltd. (St. Martin's Street, London) for having brought together Sir William Gilbert's writings in one handy volume. Produced in an ordinary edition and also one on India paper, *The Savoy Operas* should continue to interest and charm a large circle of readers, even at the present day, for their wit and humour are yet unspoiled by Time.

Joseph Von Hammer's *History of the Ottoman Empire* and the *History of the Assassins* are classical works in historical literature. The latter was rendered into English so far back as 1835, but has been, of course, out of print and difficult to obtain for long years past. It is highly creditable to the Gyanmandal Press, Benares, to have brought out a well-printed edition of it, accompanied by an introduction from the pen of Swami Shraddhanand. The Swami's contribution is interesting, but perhaps it verges on the polemical. Polemics apart, the book has an intrinsic value of its own and the reprint deserves warm acknowledgment.

Reprinted mostly from the *Indian Review*, the collection called *Eminent Mussalmans* and published by the enterprising Madras firm of Messrs. G. A. Natesan and Co., touching the lives and achievements of many Indian Mussalman patriots, who have in recent years contributed to the intellectual, social and political advancement of their countrymen, will assuredly be read with interest. Among such leaders have been men of eminence in diverse ways, reformers, statesmen, judges, educationists, poets, lawyers and politicians. Commencing with Sir Syed Ahmed, the story of their work is brought down to this day. Among the sketches included in this volume are those of Sir Syed Ahmed, Sir Salar Jung, Nawab Mohsin-ul-Mulk, Badruddin Tyabji, Rahimtulla Sayani, Syed Mahmood, Syed Amir Ali, The Aga Khan, Sir Mahomed Shafi, Sir Ali Imam, Syed Hasan Imam, Hakim Ajmal Khan, Sir Ibrahim Rahimtoola, Sahibzada Aftab Ahmad Khan, Syed Husain Bilgrami, Justice Shah Din, Sir Mahomed Iqbal, Sir Mohamed Habibullah, Sir Abbas Ali Baig, Mr. Mahomed Ali

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Jinnah, Sir Abdur Rahim, Mr. Hydari, and the Ali brothers. The volume is profusely illustrated, and the photographic reproductions enhance the value of the text.

The Stratford Company (of Boston, Massachusetts. U.S.A.) deserve well of the fiction-loving public for their excellent collection called *Best Short Stories of the World*, edited with an interesting introduction by Mr. K. Bercovici. In this well-chosen anthology, the editor has brought together representative short stories from the works of the following seventeen authors of international fame in the realms of fiction: Edgar Allan Poe, Anatole France, Oscar Wilde, Multatuli, Maxim Gorki, Sherwood Anderson, Honore de Balzac, Anton Chekhov, Guy de Maupassant, Katherine Mansfield, J. L. Perez, Ivan Bunin, Frank Harris, I. L. Caragiale, Catulle Mendes, Leo Tolstoi, and Leonid Andreyev. In addition to the stories by these authors the book contains a famous gypsy tale never before reduced to writing, and now prepared for the first time for publication by Mr. Bercovici. *Best Short Stories of the World* ought to appeal to that large section of readers, which cares for good fiction.

American scholarship in Sanskrit is being devoted at present to a critical study of that great classic—the *Panchtantra*. Year before last Professor Egerton of the University of Pennsylvania issued in two volumes (through the American Oriental Society, New Haven, Connecticut, U.S.A.) a valuable work of research, called *The Panchtantra Reconstructed*, which was a successful attempt to establish the lost original text of the most renowned of the world's collection of stories, on the basis of the principal extant versions. It is a work of rich and rare scholarship and has been justly welcomed in learned circles. And now we have for laymen a translation of the *Panchtantra* by Mr. A. W. Ryder, issued in a handsome format by the University of Chicago Press, (Chicago, Illinois, U.S.A.). It is the only complete English version of these wise, witty and world-famous tales. For the benefit of boys and girls, the translator has also issued a smaller selection from it called *Gold's Gloom*, containing the quintessence of the wisdom and charm of the *Panchtantra*. It should make a wide appeal as a representative selection of the most captivating stories in the world, while the complete version ought to be even more prized.

In noticing in terms of appreciation, the first edition of Professor W. G. de Burgh's *Legacy of the Ancient World* (Macdonald & Evans, 8 John Street, Bedford Row, London) we said that the book was to introduce the general reader to a knowledge of European antiquity, to help teachers and students by indicating the lines of connection between the successive phases of what may be termed, compendiously, the Mediterranean civilisation, to set forth the abiding value of the life and thought of Israel, Greece and Rome, and to show how the Greek and the Roman peoples had influenced Christianity and the Middle Age, and so moulded the life of the European peoples of to-day—the Hebrew contributing spiritual vision; the Greek freedom and individuality; the Roman ordered discipline. We, therefore, welcome the second edition of this exceedingly valuable contribution to the history of European civilization and commend it once again to our readers, as a highly suggestive and thought-provoking book, which deserves careful perusal.

Mr. Stephen Gwynn's *Masters of English Literature* —which first appeared so far back as 1904—has just been issued in a revised and enlarged edition (Macmillan & Co., Ltd., St. Martin's Street, London). The author, who is well-known in the world of letters, has added a new chapter called "The Later Victorian Literature," "so as to include all that now seemed incontrovertibly important in the Victorian period." Thomas Hardy is included as "not merely conspicuous in the Victorian Age but one of the greatest masters of English literature." The book which confines itself—as its name implies—to the outstanding figures in English literature, is eminently sane and sound and may safely be commended to students of the subject, for whom it is primarily intended to cater.

Dr. Harold Ford's two well-known text-books (called *The Art of Extempore Speaking* and *The Art of Preaching*) have just been issued in new and enlarged editions by Messrs. Herbert Jenkins, Ltd. (3 York Street, St. James's, London, S. W. 1). Both these books have been justly appreciated as highly useful treatises on the subject they deal with. To the former the author has added a new chapter on visualisation and also much other matter of great utility. The two books supplement each other and should be carefully studied by those aspiring to become successful debaters or preachers.

The late Mr. Manmohan Ghose was the elder brother of Mr. Aurobindo Ghose. Sent to England at the age of seven and brought up there like an English youth, he became mentally and intellectually an Englishman and forgot practically his mother-tongue, Bengalee. In 1890 was issued a book called *Primavera* containing poems written by young Ghose, Stephen

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Phillips, Arthur Cripps and Laurence Binyon. Ghose's poems were well received. Mr. Oscar Wilde in reviewing them in the *Pall Mall Gazette* thus expressed his appreciation :—"His verses show us how quick and subtle are the intellectual sympathies of the oriental mind and suggest how close is the bond of union that may some day bind India to us by other methods than those of commerce and military strength. Mr. Ghose ought some day to make a name in our literature." In the course of an "Introductory Memoir," contributed to a new edition of Ghose's work called *Songs of Life and Death*, Mr. Laurence Binyon—himself a distinguished poet and critic writes of him : "No Indian has ever before used our tongue with so poetic a touch. . . . . To us he is a voice among the great company of English singers." This is, indeed, very high compliment and we are grateful to the famous publishing firm (of Mr. Basil Blackwell) of Oxford, for giving Indian and English readers an opportunity of possessing a fairly complete edition of the works of an Indian of no mean poetic talents.

In 1922, Mr. D. J. Irani published (through the Times Press, Bombay) *Gems from the Divine Songs of Zoroaster*. The booklet was evidently a success, for there has been issued since (through Messrs. George Allen and Unwin Ltd., 40 Museum Street, London, W.C. 1) an enlarged edition called *The Divine Songs of Zarathustra*, with an Introduction from the pen of Dr. Rabindranath Tagore. This book contains a translation of the chief hymns of the Zoroastrian religion, which are still used to-day in every Parsee household. The translation has been made for the ordinary reader, and the selections from the original sources are compendious and throw a new light on the importance of the teachings of Zarathushtra in the religious history of the world. The book should appeal to a large circle of cultured readers.

Two notable series of translations of classical fiction continue to deserve acknowledgment. Messrs. J. Werner Laurie, Ltd. (30 New Bridge Street, Blackfriars, London) are heroically persevering with a complete rendering into English of the works of Guy de Maupassant, and the sixth volume—*Notre Cœur*—is lying before us. These translations are excellent and lovers of the great French novelist cannot but be grateful enough to the enterprising publishers. *Selected Stories* from the same novelist is the latest addition to the International Library being issued by Messrs. Stanley, Paul & Co. (8 Endsleigh Gardens, London, N.W. 1). Maupassant is beyond all doubt the greatest short story-teller and this collection of the greatest short stories written by him would be doubly welcome. The editor is that well-known essayist, Mr. Holbrook Jackson.

From Ramananda to Ram Tiratha, which we have received from Messrs. G. A. Natesan and Co., Madras, is also a collection of reprinted articles from the *Indian Review* and recounts the lives and teachings of the saints of India. It includes sketches of Ramanand and Kabir, Nanak and the Sikh Gurus, of Ravi Das the Chamar saint, of Mira Bai the ascetic queen, Vallabhacharya, Tulsi Das, Virajanand, Dayanand—the founder of the Arya Samaj—and Swami Rama Tirath. Some of the rapturous songs and hymns in our vernaculars are to be found in the ecstatic utterances of Mira Bai, of Nanak and Kabir. The sketches contain ample quotations from these hymns as well as from the sayings and teachings of the saints, who range from Ramananda to Ram Tirath—hence the name of this interesting collection of biographical and critical sketches.

A New Europe is an English rendering from the Danish of Dr. C. F. Heerfordt, which has been issued by Messrs. George Allen and Unwin, Ltd. (40 Museum Street, London, W.C. 1) who specialize in sociological and philosophical literature. In this book Dr. Heerfordt propounds the scheme of a new League, not unlike a modified and supplemented League of Nations, suggesting that, for the purpose of safeguarding the interests of the Great Powers and of the smaller nations, European interests should be rendered federal instead of national; in short, that the countries of Europe should be united in a Federation, as is the case with the States of America. The difficulties with which such a scheme is fraught are fully discussed, especially with regard to England, but the advantages of the system, amongst which stand the introduction of free trade and standardized currency, are sufficiently important to merit the attenion of those who have Europe's welfare at heart. Whatever differences may exist as to the practicability of the author's proposals, there can be no gainsaying that they merit careful consideration. The author knows what he is writing about and his earnestly-made suggestions deserve very careful attention.

Messrs. Dent & Sons, Ltd. (10-13 Bedford Street, London, W.C. 2) have embarked upon a creditable enterprize in placing before English-knowing readers a translation of a history of English literature, written by two Frenchmen—M. Emile Legouis and M. Louis Cazamian. Their *History of English Literature*—up to the Renaissance by M. Legouis and of

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QUARTERLY

THE HINDUSTAN REVIEW

Published January, April, July and October.

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Vol. LIV] *Nov.-Dec 1930* *[Nos. 314-15*

THE AWAKENING OF DEMOS

By NAGENDRANATH GUPTA.

GREAT events are swift in the happening; there may be long periods of preparation, there may be a silent gathering of the forces necessary for a tremendous upheaval, but the eruption itself is sudden and is startling in its abruptness. It is so in outside nature and also in extensive and radical changes in human psychology. Premonitory symptoms escape notice; stray signals of danger are disregarded. The old order may change yielding place to the new, but men are content to look upon it as a slow process which comes with ample warning so that the element of surprise is not a marked feature of any transition. Nevertheless, the fact remains that there has been nothing more surprising since the dawn of history than the present sudden awakening of democracy throughout the world.

Counted by the number of years the period in which this world-wide change has taken place is of incredible brevity. We do not feel the shock of surprise because we are in the midst of it all. It takes time to adjust our viewpoint. At present there is no perspective; we are much too close to the immense picture that is being painted before our eyes. The stage is so crowded and there are so many actors that we cannot fully realise the significance of the intense drama that is being enacted in our presence. The stage is the whole world, the actors come from the entire human race. There has never been anything like it since the creation of man. Isolated revolutions and struggles for national independence such as the French Revolution and the movement in Italy under Garibaldi may be found scattered

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through the pages of history, but it is only now that the world is a witness to an almost simultaneous and spontaneous revolution throughout the world. Events have crowded themselves with bewildering rapidity within the memory of a single generation. They began with the explosion of the myth about the unchanging East. There was a time when the might of Russia was regarded as a serious and proximate menace to the British occupation of India. Then came the conflict in the Far East, on land and sea, between Russia and Japan, and the victorious emergence of the Asiatic Power from that Titanic struggle. An English newspaper declared that for the first time in history Europe had gone down before Asia. It had done so previously before the Muslim-Asiatics but even so it was nothing short of a revelation for in the Russo-Japanese War Japan fought as no other nation has ever fought before or since.

Next followed the revolution in China and the disappearance of the Manchu dynasty. Short of annexation, though several strategic points and seaports were occupied, the European Powers had had their will of China. The whole nation was doped and drugged by opium forcibly dumped on the market in China. Russia and Germany overawed China and Japan, and European expeditions were philanthropically sent to China to put down the Boxer rebellion. King Demos is now coming into his own in China through a welter of blood. Civil war is among the price that has to be paid for the ultimate and final establishment of a national, democratic constitution. The War of Independence alone did not secure freedom for America. The Civil War placed the independence of the United States on a stable and permanent basis. As soon as the Chinese Republic is consolidated and firmly welded together a clean sweep will be made of all foreign pretensions in China and her disciplined and massed strength will effectively prevent any encroachment upon her sovereign rights.

For all intents and purposes Japan has been a democratic nation ever since the Mikado granted a constitution to his people. While the personal loyalty of the Japanese nation to the Emperor is unbounded he is as much a constitutional monarch as the King of England. The Mikado alone cannot involve his country in a war or precipitate a political crisis. All that is needed for the safety and peace of Japan is a friendly, mutual understanding between her and China. The evil example of the former hectoring attitude of the European Powers must be forgotten. China will daily grow in strength, and she can be neither bullied nor browbeaten. Japan is already appreciating this fact and the two yellow races in the Far East will find it to their advantage to live in friendly neighbourliness.

What can be more wonderful than the sudden transformation of Turkey from the regime of feeble intrigue which had earned for it the nickname of the Sick Man of Europe to the virile and masterful nation striding forward from progress to progress? Behind the course of events in Turkey there is of course the dominating and powerful personality of Ghazi Kamal Pasha, but what could he have achieved if the country had not enthusiastically followed his lead? When the hour strikes for a new era in the life of a nation a leader invariably steps for-

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ward to the front and guides his people along the new path appointed for it. The leader and the followers react upon one another ; the vague restlessness of the latter finds a clear and definite expression in the former; what is often a confused and incoherent urge among the mass of the population becomes a clear cut and precise purpose in the mind of the leader. He has the gift of vision while the others grope in the dark; he holds the torch and sounds the clarion. From the Turkey of Abdul Hamid to the Turkey of Kamal Pasha it has been an incredible and breathless change.

In Egypt the British overlordship alone stands in the way of the attainment of full national independence, but the trend of events is unmistakable. Women are no less keen than the men and the complete freedom of Egypt is only a question of time. The dynastic change in Persia, the wresting of the crown by a soldier of fortune, is the precursor to a radical change and the ultimate establishment of a national democratic constitution.

The tyranny of phrases endures longer than the absolute rule of a despot and hence we need not be surprised if in spite of the over-whelming evidence of the sudden and sweeping changes among the nations of the East the saying about the unchanging East should continue to be repeated as unctuously as ever. How about the changeful and progressive West, which claims a monopoly of civilisation and enlightenment? Neither the glamour of material prosperity nor the brilliance of intellectual achievement can conceal the fact that modern Europe is wholly dominated by the passion and paganism of ancient Greece and Rome. There are the same triumphs of a keen intellect, the same single-minded pursuit of knowledge allied with the same overvaulting ambition and the same devouring jealousy that led to the downfall of Greece and Rome. The same science that is ceaselessly engaged in wresting the secrets of nature is devising with equal zeal new infernal machines for the wholesale destruction of human life. There never was a time when the atmosphere of Europe was free from jealousy and suspicion. Half a dozen nations in Europe have considered themselves as the greatest in the world, successful aggrandisement being uniformly regarded as the measure of greatness. They can combine easily when exploiting another country and another people, but they must fall out when it comes to a division of the spoils. What is the real difference between a savage and a civilized people? Not the possession of wealth, nor even the establishment of law and order. Civilisation is the progressive growth of humanism, the shedding of evil instincts that are common to the savage man and the savage beast. Is there any nation in Europe free from the primitive predatory instinct?

Why is it that Europe has never known peace for any lengthy period of time? The answer is to be found in the law of nature that men and animals that prey upon others always attack one another. Most of the European nations are in possession of territory out of Europe. Germany, Russia, France have or had large possessions. Even small States like Holland and Belgium have colonies in Asia and Africa. And nations that usurp other lands abroad cannot expect to find peace at home.

A hundred years do not form a long period in the lifetime of nations,

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but even within this space of time Europe has been frequently devastated by wars. A little over a hundred years ago Europe was overrun by the invincible and the victorious armies of Napoleon, but Nemesis relentlessly followed and overtook him at Waterloo. Then came the Crimean War in which Turkey, France and England combined their forces against Russia. Next followed the war of vengeance and retribution known an the Franco-Purssian War in which France was humbled to the dust by the terrific onslaughts of united Germany. And finally there was the World War of this century involving five continents and making the fabled Armageddon of the Apocalypse a frightful reality. Never was Europe nearer to extinction than in that War of which the effects are still being felt throughout the world. The most disquieting feature of these successive wars is the alarming increase in the number of the fighting forces and the expansion of the war zone. In the Napoleonic wars the largest army of Napoleon, the one that he led to the disastrous invasion of Russia, did not exceed two hundred thousand men, while the combined armies of the Allies against him never reached that number. In the Franco-Purssian War of 1870-71 a single division of the German army was comprised of two hundred and fifty thousand men. But these numbers dwindle into utter insignificance when compared with the millions that were rushed into the conflict of 1914-18. The United States of America alone sent a million of armed soldiers across the Atlantic to the battle front in France. The flower of the manhood of Europe perished on the battle-fields; even the schools and colleges were emptied; India, in the words of Lord Hardinge, was bled white. It was not war so much as a pestilence of death that swept over the dug out trenches, sent down ships to the bottom of the sea, dropped deadly bombs upon peaceful civilians and hurled the mangled bodies of airmen and their blazing machines down to the earth. Huge shells darted shrieking through the air for miles and then striking the earth blew out huge craters destroying every living thing within a radius of several hundred yards. Unseen vicious machine guns spat out bullets at the rate of six hundred a minute and whole battalions were wiped out in the twinkling of an eye. It was a monstrous carnival of death and never did Death hold such high revelry as in the latest war of civilised Europe. The fiercest savages were never guilty of the organised ruthlessness, brutality and violence that were witnessed in this War.

The direct legacy left by the last war was a widespread feeling of fear. For the nations that won the war it was a pyrrhic victory. So seriously were both the victors and the vanquished crippled that it was universally recognised that another such war would spell the ruination of entire nations. The idea of a League of Nations to make war impossible originated with the nations that had won the War. Their mental reflection was the same as the open declaration of Pyrrhus after his victory of Asculum, 'Another such victory and we are lost!' But no one is under any delusion that the League of Nations will succeed in preventing war so long as the temperament and the outlook of the nations of Europe undergoes no change. While the defeated nations have been practically

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disarmed the victorious nations remain armed to the teeth. There are no signs of a general disarmament; friendly international understanding is merely skin-deep; the deep-rooted distrust prevailing throughout Europe occasionally finds vent in unguarded speech; shortly before the Kellog Pact of Peace was signed London was thrilled by the exhibition of a mimic aerial warfare, for the raids of Zeppelins and the attacks of the Gothas still haunt the memory of England.

Two outstanding facts have emerged from the World War: the first is the passing of imperialism, unwept and unsung. If there is still any nation left which vaunts of imperialism let it learn wisdom from the recent fate of Empires, east and west. Where are the Chinese and the Son of Heaven, the supreme magistrate and the sovereign pontiff accountable to Heaven alone? The Ottoman Empire with its soupcon of the savour of the Arabian Nights has vanished like the purple dreams of a hashish smoker. The dread white Tsar of all the Russias died many deaths before he was cruelly put to death. The fierce-whiskered Kaiser of the mailed fist, who fancied himself Cæsar and Napoleon rolled into one, and who bestrode Europe like a colossus, is a cowering fugitive in a corner of Holland. Austro-Hungary has not only ceased to be an empire but even its name has been altered on the map of Europe. Imperialism has become a word of evil omen and should be avoided by all nations desirous of a reasonable length of national life. The other fact is the menacing advent of a new democracy with its grave portent of the rise of the submerged masses and their inevitable and irresistible bid for sovereign power. For centuries Russia was remorselessly ground down under the iron heel of the cruellest despotism that the world has ever known and the rebound of the main-spring of national life has been equally violent. When a nation is driven to hell it can only retrace its steps to the light of the sun through another hell. Much of what is happening in Russia is unknown, much of what is written and said by other people is distorted and vitiated. Lenin was represented as a monster of vice and cruelty; it is not widely known that he was an acute thinker with a closer grasp of vital problems than most of the phrase-mongers who pass for statesmen in Europe. His writings and speeches comprise thirty volumes of closely reasoned argument and subtle analysis. Whether the socialistic ideal of syndicalism or plain, unvarnished communism will ultimately capture the imagination of the nations is beyond our vision, but there is naturally widespread alarm as the tentacles of the new political creed are reaching out and gripping the minds of men all over the world. Neither prohibitive or punitive legislation, nor the deportation of undesirables can prevent the invasion of thought. The mind is a subtler medium than ether and there is no power on earth that can prevent a brain-wave finding contact with other brains.

Towards the end of the last century William Thomas Stead, brilliant publicist, social reformer and spiritualist, wrote a book on what was designated the Yellow Peril, that is, the invasion of Europe by the yellow races in Asia. The book was in the form of a story. Mr. Stead did not elaborate the idea of an armed inva-

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sion of Europe, but he worked out a theory of a sort of peaceful penetration, the acquirement of extensive landed interests in England by the wealth of China and the resultant political power wielded by a syndicate of Chinese capitalists and landowners. Of course the Yellow Peril was at no time anything more substantial than a figment of the imagination. Nations that are accustomed to seize other lands naturally suppose that others cast covetous eyes on their possessions. There never was and never will be any Yellow or Brown Peril for Europe, but the actual and imminent danger is the White Peril. The gravest danger of Europe is from within itself. In the Franco-Prussian war France lost Alsace and Lorraine. Not very long ago Italy was under subjection to Austria. Napoleon gave away Kingdoms to his generals much as a wealthy man bestows largess upon his dependents. If the tide of fortune in the World War had turned in favour of the Central Powers of Europe more than one European country might have been shorn of territory and probably deprived of liberty. Men in Europe dream and prate of a peril which has never existed outside their imagination while they have taken no thought of the peril at their door and which, as in the past, may again leap upon them unawares at any time. It is only now that Europe dimly recognises the prowling presence and the sinister threat of the White Terror.

In India the awakening of the democratic consciousness is a tangled complex which baffles all attempts to unravel it. The revival in India is represented by two stages: first, the emergence of the nation out of numerous scattered units of population, second, the desire for the establishment of a national constitution. Countries like China and Turkey do not afford an accurate parallel to India, for those countries were never under foreign domination. In India the alternative goals are either full internal autonomy with a sort of feudal allegiance to an outside paramount power or complete independence without any obligation to any other nation. The possibility of the evolution of an Indian nation from the various peoples inhabiting the vast Indian peninsula was foreseen by Sir Henry Seely, the English historian and thinker, fifty years ago. He also predicted that when India became a united nation it would not be necessary for her to enter upon an armed struggle for the attainment of freedom. The solidarity of nationalism would be sufficient for that purpose. If India united and unified, willed to be free no other nation could hold her in bondage. The real relationship between England and India was explained by the significant statement that the late Allan Octavian Hume made in the course of his evidence before the first Public Service Commission over which Sir Charles Aitchison presided. Nettled by the large demands made by Mr. Hume on behalf of the people of India one of the European Commissioners trotted out the largely favoured fiction about England holding India by the right of the sword. The reply was a characteristic outburst by Mr. Hume. It was India, he declared, that was holding on to England since England had no power to hold India against her will. That is the absolute truth of the situation. If India were to let go her hold of England,

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if her clutching fingers were to relax and to cease to cling to the skirt of England, if she were to step aside and let England carry on all by herself the end would come at once and England would drop out of the future life of India.

Of all fortuitous events none is more wonderful than the establishment of British rule in India. The swaggering myth of British conquest of India may be dismissed as scarcely worthy of serious consideration. There was no invasion and no conquest. The British in India were a small handful of humble traders when the Moghul Empire was passing through a process of disintegration and mushroom principalities were springing up in various directions. In the inevitable scramble for possession and power that followed the British were not the only foreigners in India. The French, the Dutch and the Portuguese were all there. It was a gamble in which the others had no luck while that of England held. There was not a single action on the field that was won by British troops alone unaided by Indian auxiliaries. India conquered herself for the benefit of England and has helped to consolidate and strengthen British supremacy in India. India was not only willing but did actively help to establish the new rule. When fabulous accounts of the triumph of British prowess against overwhelming odds are passed off as history it may be useful by way of a gentle corrective to point to other British records that tell a different story. Has the reader read an English book called "The Victoria Cross"? Accounts are given in that book as to how the Maoris acquitted themselves when they first came into conflict with disciplined British troops in Australia. It is frankly and truthfully stated that the Maoris, entrenched behind their crude *pahs*, defied and defeated disciplined British troops. In the two Boer wars the balance of advantage at first rested with the Boers. The relief of Mafeking and the subsequent rapturous rejoicings of the London mob introduced a new word in the English language, 'Mafficking'.

Pascal says, 'Do you wish men to speak well of you? Then never speak well of yourself.' This very wise advice has been wholly lost upon the present Government. The pæans of its praise are chanted and sung by its own choir, by the official historian and the non-official newspaper writer, by the politician on the platform and the proconsul in his wanderings. Englishmen whether in India or in England have spoken so well of themselves that they have left others nothing to say. One wonders whether any European writer of distinction on the continent has joined the British chorus; but one does not, since all the good that can be said has been exhausted by British spokesmen themselves and so the others are more congenially engaged in exposing the less attractive traits of the British character. Pascal's saying is true also the other way about: 'Do you wish men to speak ill of you? Then always speak well of yourself.'

Now, the question that we have to ask ourselves in all seriousness is, does it help us in any way to be constantly ringing changes upon a gamut of bitterness? After all, the British rule is not the first foreign rule in India; it is merely the last one in a

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long succession of alien rules. It came into existence with the active support of the people of India and it is functioning and flourishing with the same support. The driving power of the Government machine is British but most of the wheels of the machine are Indian. The existence of the British Government in India without the active and willing co-operation of the people of this country is unimaginable. To use a simile very frequently met with in Sanskrit poetry the contact between England and India is like that of water and the lotus leaf. In spite of the fact that the lotus leaf rests on the water no water will adhere to it and the upper surface of the leaf is always dry. The British rule has never struck root in India. The highest British administrators go about the country carpet-bag in hand while their ship stands in the harbour with steam up. Whether it is for five years, or five times five years, their head attends to the details of the administration while their heart always turns to their distant island home. The ignorance of Englishmen in their insular environment about everything pertaining to India is truly abysmal. Between England and India there is no alliance of interests and consequently there is no need for us to have feelings of rancour against the British connection. The fundamental objection is to the usurpation of the destiny of one race by another and that objection would stand whether an alien rule happens to be British or any other.

If anything, we should turn the heavy artillery of invective and the flashing rapier of railliery and banter against our own ranks. How long have we played at patriotism and treated it as a pastime without ever realising that for a country situated like India the part of a patriot is a grim, stern and dour struggle, and not a holiday jaunt in the intervals of amassing wealth? We the well or ill educated section of the community are the most vocal as well as the most nerveless portion of the population of India. We not only bent our necks cheerfully to the yoke, for any thought of resistance would have been madness, but we yielded our senses wholly to the hypnosis of the West. We gloried in donning the livery of our masters, we discarded the wholesome, plain food that had sustained our ancestors for thousands of years for the strange meats and wines of the West. It was in reality a curious epidemic of xenomania, an inordinate fondness for things foreign, under the influence of which we flaunted our shame as our glory. Enthusiastic pilgrims we shifted the holy of holies from Benares and Mecca to London and Paris. We were not only helots in our own homes, but we became abject in our self-abasement.

The invisible but mighty hand of Time-Spirit has swung the pendulum back, the cold douche of reality has roused our drugged consciousness. Still the obsession of the West retains possession of our intellects and warps our judgment. The unfortunate riots between Hindus and Mahomedans have been attributed to evil influences but what is the explanation of the division of Indian patriots into different camps? What is the significance of the existence of different parties in Indian legislatures? In the British Parliament there are parties because of the lure of office and power. It is a game of in and out, one party coming

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into office and the other going out of it. But in India there is neither power nor office for any party. There is only one party permanently in office and that is the foreign bureaucracy, while all other parties are in permanent opposition. One can understand the formation of parties where all real power is transferred from the bureaucracy to the elected representatives of the people, but till then the splitting up of the latter into a number of parties merely means the weakening of what little strength they may have. It is not thus that the will of India can ever successfully assert itself.

To an unsophisticated intelligence the designations of some of the political parties in India are utterly bewildering. What is the import of that formidable and sinister word 'Extremists'? What is the gravamen of the charge against the party known by that name? What are the extreme lengths to which they proceed either in their views or in their methods? Have they demanded the sovereignty of the whole world, or the immediate possession of the Empire over which the sun never sets, but whose own sun has certainly passed the meridian? If they have not made such an extravagant claim, but merely insist on the full freedom of their own country, they are not extremists but primarists. Liberty is the primary and inalienable right of every creature that has the breath of life, bird, beast or man.

Between the Extremist and the Moderate there is the whole length of the diameter for they appear to be at the two ends. It must be very fine to be a Moderate, for is not moderation the stream of tendency that makes for sweet reasonableness? But how can one be moderate in demanding a simple, elementary right? If a man is fettered by leg irons would he in his moderation be content if only one foot is set free? According to his own estimate Lord Clive was one of the most moderate of man and he was astonished at his own moderation. Now, if one can have a donkey load of gold merely for the loading while the Bobby looks another way and helps him to make a clean getaway it is not moderation if he walks away with only a pocketful of the yellow stuff. It is stark lunacy. It is unlikely that any Indian Moderate would wish to be bracketted with Clive.

How are Liberals, Independents, Nationalists and Responsivists to be distinguished from others? India needs only one party, the merging of all parties into one that will not rest until the destiny of the race is fulfilled. The service of the country means the unhesitating and utter surrender of all our resources, the consecration of all that we hold dear to the cause of the Motherland. When the dual monarchy in Japan was discontinued and the Shogunate was abolished the great landowners and the wealthy and powerful leaders of the Samurai voluntarily impoverished themselves and emptied all that they possessed into the national treasury. There was no danger in sight, no enemy was threatening either the shores or the mainland of Japan, the leaders quickly sensed the approach of the White Peril from the West and they pooled all their resources to preserve the invoilability of the Land of the Rising sun. In a single generation and at a single stride Japan placed herself abreast of the Great Powers of Europe.

The national and democratic movement in India is being retarded by our

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own people. There are too many wise men of the East in India. It is a case of many political cooks spoiling the broth that will give sustenance and strength to the national body. We feel that India has not been at rest and all around us were premonitions and signs of impending change. The part of real patriotism is to clear the issue and to focus the contending and distracting voices into a single demand, to formulate and coalesce the national will into a lever and to rest it upon a secure fulcrum. We believe this is being slowly realised.

THE PREJUDICES OF WESTERNIZED HISTORY

By Mr. V. B. METTA

MAYOR Thompson, rumaging about two years ago among the text-books and public libraries of Chicago, discovered a momentous fact about American history: it had been written and recorded for the most part by persons with prejudices different from his own. Researches pursued over a wider area, might have revealed to him that the same limitations applied to historians dealing with other countries, that Greece and Rome, Carthage and Florence had all their glories and tragedies retailed by authors full of prejudices. Over areas of history however where he had no present-day temperamental axe to grind, Mr. Thompson would probably have accepted the statements of the first authority he chanced upon as an unprejudiced and wholly truthful record.

Mr. Thompson at least showed, in howsoever crude a way, that the average reader of history is a very innocent person and is easily taken in by what he reads. Theoreticaly, even the most superficial student is aware that historians are prone to take sides: and that the personal bias of first-class historians is one of the qualities which lends their works a liveliness and charm which one does not find in mere "facty" compilations. But it needs considerable detachment for the reader to be able to analyze how history is tainted by unconscious prejudices—individual, religious, aad national: and how these prejudices determine the historian's selection of facts in the age he is dealing with.

Take any elementary history of the world and note carefully the relative prominence given to three great men—Alexander the Great, Napoleon, and Abraham Lincoln—and you will be able to deduce something of the author's prejudices for military leaders as against statesmen or for statesmen as against military leaders. A rationalist may look upon the Renaissance as the dawn of a glorious day for the Western world. A mystic, on the contrary, might regard it as the beginning

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of the twilight of Western culture. If a historian of exceptional literary power takes under his protection one particular historical character, his views are likely to influence his successors. It is Carlyle, whose Cromwellian bias still prepossesses the average men, when the name of that cruel but capable dictator is mentioned: and it is only an Irishman with a strong anti-Cromwellian home-tradition who is likely *prima facie* to question the ultimate value of Carlyle's picture.

Again persons with different religious beliefs are not likely to approach the religious crises of history from the same point of view. A Roman Catholic historian cannot possibly regard the Reformation with the same enthusiasm as a Protestant. Queen Mary rather than Queen Elizabeth ranks in English text-books of history as "Bloody", mainly because the upbringing of the majority of English historians has been commenced in the Protestant persuasion.

Stretch the religious difference still further and see the history of Mohammedan countries through eyes of Christian authorities and you will find that they lack both sympathy and interest in their subject. They naturally regard Mohammed as a false prophet and his religion as a bad religion. In the Middle Ages we find the most scurrilous Christian descriptions of the Prophet of Arabia and the most contemptuous references to the great Arab philosopher Averroes. Modern historians do not write of Islam and its principal figures in such violent terms; but the same bias working its way under ground by emphasis and implication is to be detected in their works.

National bias (which was tracked down by and *in* Mayor Thompson) is by no means confined to the American field. Read the story of Waterloo in three European languages—English, German, and French. You will gather from the mass of English histories that Wellington defeated Napoleon in that battle. Turn to the German histories and you will find it definitely stated that had not Blucher come up at the critical moment and helped Wellington, Napoleon would have won. French historians give the idea that Napoleon lost the battle by sheer accident and not because either Wellington or Blucher possessed the genius to win it.

Bitter differences in the description of the origin and progress of a war are not confined to the American war of Indpendence. Already historians of the chief European nations differ radically in their accounts of the Great War, both on the point of war-guilt and the capacity of statesmen and generals. German historians will not cease to maintain that the war was thrust upon their country by France, England, and Russia, while the historians of these countries continue to accuse Germany of megalomania. To think otherwise is to show complete ignorance of human nature.

So far, the bias criticized has been of the types which most thinking readers can recognize for themselves simply by the comparison of rival histories. There is, however, a continental bias to be found in practically every history of the East and the

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West written by western writers which is more difficult to detect, just because it is universal in those histories which the general western reader is likely to come across. Western historians naturally look upon the lines of western national development as the only proper lines of national evolution, and imply or state explicitly that it is only by developing upon the same lines that Oriental nations can hope to become great. Flattering as this is to their own and their readers' vanity it is ill-founded. There is a patent neglect of the history of Oriental countries of India, China, Persia and Turkey, which have in the past attained greatness by quite different paths. The possibility that the present greatness of western nations may not be permanent is also not taken into consideration: that the very steps taken towards what now seems progress may in fact be steps towards degeneration. Is it quite certain that the emancipation of women, for example, will be regarded by the historian of the future in quite the same light as it is by the optimistic prophets of the present. Might he not see in it the beginning of the disruption of western society, which may then be a *fait accompli*.

The histories which Orientals have written of western countries from the Oriental point of view have so far no practical importance, and are in fact unknown in western tongues. But histories of this kind will become important when the peoples for whom they are primarily written have become as great or greater than western peoples. It is not likely that Oriental historians of the future will interpret western history quite as Westerners now interpret it. They will not look at ancient Greece with the passionate pride and admiration with which cultured westerners look at it, because Greece will not be the fountain source of their civilization. So far from regarding the Greeks as patterns and precursors of Occidental civilization, they may indeed regard them as degenerate and renegade Orientals. And they will have good reasons for doing so. They may point to the fact that a good many modern Americans and Europeans associate the modern Greeks more readily with the Near East than with the west: that the Greeks of Asia Minor, frank Orientals, were even in classical times, regarded by the Greeks of the mainland as far more akin to them in spirit than the barbarians of the West. Through the accident of the Roman conquest and the later accident of the capture of Constantinople by the Turks, Greek thought has filtered into western civilization; but Greek civilization itself was developed largely under Phoenician, Egyptian, and other Near Eastern influences.

There are, however, Western historians who admit that the Greeks borrowed the seeds of their civilization from the East but at the same time maintain that they developed those seeds with a Western mind.

When we inquire what precisely is the essential of this western mind, the reply of most westerners is that it is a rationalistic tendency. This is difficult to prove. For if western nations had always possessed this rationalistic tendency, how is it that the three leading European nations of today—English, French, and Germans—have shown signs of its

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being widespread among them only during the last three or four centuries, while the Chinese, an oriental people, have exhibited it for thousands of years past. Again, if rationalism had always had such a strong hold on the western mind, can we explain the persecution of Anaxagoras, Socrates, and Aristotle in ancient times : the extermination of the Albigenses and the religious wars of the Middle Ages and the Reformation : the pogroms and heresy-hunts, the Ku-Klux-Klan and Daytonism to-day ?

Historians of the west naturally glide over the irrationalism of much of western history. Their continental bias gives them a pathetic contentment with those phases of western development which have produced the modern world. The struggle for individual liberty which is still a clarion and catchword in the west is unlikely to have any great appeal for the Oriental historian of the future, who has behind his thinking a background in which the individual suppresses his ego for the benefit of the community. Nor is he likely to regard the coming of the Industrial Age, with the deification of machinery and the trappings of city-life on a huge scale, as signs of progress. He is likely rather to regard them as warning signals of the decadence of the western world.

The historian of the future however may see things in a different perspective from the present even if he is a westerner: it is perhaps more profitable therefore to criticize present western pre-conceptions than to forecast future conclusions.

The modern western conception of the ancient Greeks for example, and of a continually evolving western culture from their times till now must be submitted to a more severe criticism before it can be allowed to pass. The continuity of western culture is doubtful : for the literature, art, and social institutions of ancient Greece are altogether alien to the modern western mind. Attempts to revive Greek ideals of art and literature by modern western peoples have failed pathetically, because the temperament ot the Greeks and of their would-be-imitators has very little in common. Wide sweeping statements are made about the superiority of western to eastern standards of truth and honesty at the same time as the culture which maintains these standards is identified with that of Greece. Yet even their warmest admirers have not as a rule credited the wily Athenians with a regard for simple honesty.

Professor Mahaffy, one of the few western historians who have dared to look at the Greeks realistically, notes that Darius the First of Persia considered a Greek who kept his word as an exception. And if we think that the Persion king was right in suspecting the honesty of the Greeks, we find it difficult to put faith in the accounts given by the Greeks of their contacts with Persia. Herodotus tells us that Darius' passion for conquering Greece had become so great an obsession with him that he kept a servant constantly by his side to remind him not to forget Greece. Seeing that Darius was lord of a vast empire which stretched from the Mediterranean to the Punjab, it is not easy for us to believe that he attached so much importance to the conquest of a small and at that time unknown peninsula like Greece. It sounds far more like a fabrication of

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the Greek historian to heighten the importance of his people in their own eyes. And it is retained to-day with little criticism in the standard text-books of Greek and European history because the Greeks are considered to be a European people.

This is not the place to criticize Herodotus' account of the Persian wars point by point, though one may deal with one or two samples of his exaggerations, regretting the while the loss of all Persian histories written before the Sassanian period to confirm ones' criticisms. The Persian accounts, even if they had survived, might have been no more accurate than those of Herodotus, but at least one would have been able to place one exaggeration in opposition to the other and check up. As it is we are told by Herodotus that at Marathon 64,00 Persians fell as against 192 Greeks. This is hardly credible? We are told again that Xerxes came with an army of 5,000,000 men and a navy of 4,307 ships to attack Greece. In a world less thickly populated then than now, it is in the highest degree improbable that Xerxes could have mustered so large an army or navy. Genghiz Khan, the terrible Mongol conqueror who came some fifteen centuries later, is considered to have led the largest army commanded by one man and his forces came to a bare 700,000. It is not explained how Xerxes, even if he could have collected these tremendous forces, could have manœuvred and victualled them in the narrow confines of Greece and its waters.

Western historians, largely accepting Greek facts and figures, have formed a kind of unconscious trade-union to praise the Greeks and run down their enemies. Few indeed have attempted while writing the history of Greece to keep before their mind's eye the character of the Greeks untruthful, cruel, treacherous, devoid of chivalry towards their fallen foes, and provincial in their outlook on life, and contrast it with the character attributed to the Persians even by Greek writers such as Xenophon and Plutarch: truthful, honourable, chivalrous, and unused to hate any man merely for being a foreigner.

Writing about the Greek victory at Marathon in his History of Greece, Sir Charles Oman remarks: "It was fortunate for Greece, for Europe, and for the world that Athens was in good trim for withstanding the assaults of the Persians.* For Greece, no doubt, or at least for Athens. It may even be supposed to be good for Europe. But why it should be considered to be "good for the world" it seems difficult for an Easterner to realize. There is an assumption that the interests of the world must have been identical with those of Europe and indeed of Greece. But for this there is no justification.

The history of Rome has, generally speaking, been presented by western historians in the same false light. The military achievements of the Romans have been made to appear gigantic and unrivalled, though the Roman Empire in its greatest days was smaller than the empire which the Arabs conquered a few centuries later: and though the Romans never produced a single military genius who conquered as much territory as did Genghiz Khan or Tamerlane. The Romans were as

* Sir Charles Oman is a type of those western historians who have influenced the majority of western ers. Those few historians who have been impartial have not moulded the minds of Western peoples.

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ruthless in war as the Assyrians, and yet their ruthlessness is never impressed on the western mind as that of the Assyrians has been. The Roman people at home were so slavish that they offered little opposition to the heartless cruelty of emperor after emperor. Their history has however been written by their friends the western historians: who continue to assure us that the peoples of the west have been always distingushed by a love of liberty. The conquest of Western Europe by the Romans was as reprehensible morally as would have been its conquest by the Germans a few years ago. But their guilt in this matter is wiped away in a bath of "advantages" of the Roman conquest. Would the Britons and Gauls have been glad to submit themselves to Rome even if they had foreseen the advantages that would accrue to them and to their descendants by that conquest? It is not likely. We know that the modern Germans take pride in the fact that their ancestors beat back the Romans: and this with the full knowledge that by so doing they deprived themselves of the advantage of coming into contact with a superior civilization.

And from Rome we pass to Christian Europe, and see Charlemagne, an imperialist as selfish as Louis XIV or Napoleon, painted by historians in colours so bright as to make one think that his conquest of Europe was designed as an act of self-abnegation. The unity of Europe under the sway of the Roman Catholic Church is then made as much a matter of pride as the ending of that unity by the Reformation. The spirit of Internationalism which the Roman Church created is welcomed in glad company with the spirit of nationalism which began to grow up in Europe after the Renaissance. Each stage in the creation of the modern Western world is made to appear as a step towards further progress: although, in fact, many stages were in actuality retrogressions incompatible with the ideals of the age immediately preceding.

Just as the ancient Greeks reviled the Persians, so the post-classical Europeans were brought up to revile the Mohammedans. The Mohamedans were not hated because they were uncivilized. The Arabs in Spain were in fact more civilized than the post-classical Europeans or the ancient Romans. They were hated because they were Orientals. A really impartial man fails to see why the Europeans should be taught to rejoice at the defeat of the Saracens at Tours. If the Arabs had won that battle, their civilization, which was the most brilliant then existing, would have spread over Europe and illumined it seven centuries before the Renaissance. Western historians are however concerned less with the development of human civilization than with continental differences: and that is why the conquest of Europe by the Romans is to them a matter for rejoicing while the defeat of the Saracens at Tours is a matter of deep pride. The neutral interest in the progress of humanity which they pretend to take, seems as a rule, when it is tracked down, no more than an interest in these sections of humanity to which they themselves belong.

In presenting the internal history of Asia there is a remarkable fact self-blinding evident in the majority of Western writers. In the histories

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of India written by English writers as text-books for Indian school-boys the two thousand years of Hindu history prior to the Mohammedan conquest are slurred over almost without mention, while the seven centuries of Mohammedan rule are compressed into one third or even a quarter of the book: the rest is devoted to the period of European influence, hardly two centuries old. It cannot be said in excuse for writing such histories that there is no material for writing the history of ancient India: for Indian and Western scholars have collected vast masses of material relating to that period. It is simply prejudice, conscious and unconscious which goes to the making of Western histories of the East.

Similarly in the treatment of individual characters of Eastern history Westerners show a curious lack of proportion. Colonel Malleson in his life of Akbar, remarks that "he would not suffer by comparison with even our Queen Elizabeth or Henry IV of France." No doubt both Elizabeth and Henry were able rulers. But that they were nowhere near the Great Moghul can be seen from what another and less prejudiced British writer, Mrs. Flora Annie Steel says in her "India Through the Ages" about Akbar: "One feels bound to place him amongst," she writes, "those few names such as Shakespeare, Michelangelo, Bethoven, and Cæsar." Yet even Mrs. Steel cannot overcome continental prejudice. She calls Tamerlane "a genius in his own way." Now Tamerlane carved out a mighty empire for himself by sheer military ability: he conquered a greater part of India than Alexander and was more successful in his invasion of Russia than Napoleon. Would any Western historian call Alexander or Napoleon just "a genius in his own way?"

It will be exciting when an intellectual reaction against Westernized history comes in the East and a reaction of some sort is inevitable, because the East is awakening and becoming self-conscious again. There will be a pan-Asiatic movement in history as in politics, with support from certain revolted elements in the West. But it will be for a time only: for it is possible to hope for some eventual internationalization of historical outlook. Just as the facts of American history are nowadays, outside Chicago, not generally in dispute so eventually world-history may come to be treated without unconscious continental bias.

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THE PROBLEM OF INDIAN DEFENCE: A PLEA FOR INDIANISATION.

By Mr. S. K. SARMA, B.A., B.L.,

AMONG the many red-herrings drawn across the trail of self-government in British India by far the most important is the problem of defence. His Majesty's Government fully realised the importance of letting India develop an army system of her own; and when Mr. Montagu appointed the Esher Committee in 1919 he instructed them in framing their recommendations to 'avoid, if possible, framing them in such a manner as may hereafter prove inconsistent with the gradual approach of India towards a Dominion status.' As Sir K. G. Gupta pointed out in his minute, it would have been better if they had been so framed as to help India to attain the goal which had been set down by the Government of India Act. All the same the importance of developing a Dominion army out of the material already available was realised by everyone concerned in the external security of the country. But it remained to the Statutory Commission to prevent that consummation and make proposals which would render it practically impossible to maintain an armed force of our own. It quotes Professor Keith's observation that self-government without an effective Indian army is an impossibility and no amount of protests or demonstrations or denunciations of the Imperial Government can avail to alter that fact; and at the same time it had made an effective Indian army impossible in order that self-government may not be realisable. There are certain aspects of the problem stated with frankness by the Commission which may be passed at the Round-Table Conference and it is as well therefore to investigate them before finally judging the correctness of the specific suggestion made for its solution.

In dealing with this problem one can not help stating that the Commission has revealed the cloven foot of racial arrogance which is not the proper method of approach to solve a really intricate question. 'It is not to be supposed', says the Commission, 'that units recruited in Britain and officered by British officers are going to be mercenaries in some future India where the ultimate British authority rests with an Indian Minister for war or with an Indian Cabinet responsible to an Indian elected Assembly.' One does not know if the Commission and those die-hards who think likewise really believe that the officers and men recruited for the army are of greater intelligence, culture, capacity or of higher social standing than the men who are annually volunteering to serve in the various public services under the authority of Indian officers. But how can it be consistent with one's dignity to refuse to serve under a Cabinet because it is Indian but stoop to be fed at the same time by the sweated cash of the Indian taxpayer. If the idea of a mercenary army is so jarring why is the idea of a mercenary empire not equally revolting? For, let it be remembered that the British soldiers and officers who may consider it *less*

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majeste to serve under an Indian Minister for war have to be equipped, fed, maintained and pensioned off by an Indian Minister of Finance. It is surprising that the repugnancy has not struck those who argue in this fashion and it must be patent to anyone who has a saving grace of humour.

The idea of leasing out a few army corps in perpetuity to an inferior people for the defence of their hearths and homes on varying rates of rent reserved—for India is to share in the economies—so nauseating to a self-respecting race has, however, commended itself to the Statutory Commission not because of its intrinsic worth, but because it enables it to hurt the people of India in one of their vital spots. But it is forgetting that even an eastern people have their martial pride and are as much anxious to defend themselves by their own valour as the Commission is solicitous of helping them by the paid arms of their kith and kin. We feel and justly by critical lesson of history that as, an English poet sang, 'Greeks alone must free Greece and not the barbarian by his mask of peace; and if we are to preserve our national traits, charac teristics and civilisation, it can only be by the strength of our own arms and not by the mercenary aid of alien troops. If we were an effeminate race unused to the wielding of the sword, the employment of alien mercenaries, even as the ancient Romans did in the days of the decay and final dissolution of the empire would be a timely endeavour. But there is no need for such a politic move. Expert opinion is unanimous that there are materials in the heart of Hindustan which if properly trained and equipped would shake to the foundations the military glory of Europe. We have heard inferences drawn about the varying capacity of the different peoples and their aptitude for the military profession from the uncertain numbers providing recruiting material for soldiering both in the post-war and pre-war periods. But it is completely ignoring the policy of distrust of the entire population in the Higher Command which is increasingly suspicious of the loyalty of many classes to whom the doors of a military career are deliberately shut. It is not taking account of the purposeful aim of the military circles to confine recruitment to the border tribes, the alien Pathans, Afridis, Gurkhas and Baluchis who may be expected to have absolutely no sympathy with the nationalist aspirations of the people. The policy is one of calculated emasculation of the warrior races who won for Great Britain this vast sub-Continent at a time when their own forces were driven out of the new world by a young and aspiring people. Even a martial people must grow effeminate by the continued disuse of the arms and a policy of deliberate exclusion and ostracism for three quarters of a century cannot but produce a result which is now set forth as an impediment to the grant of self-government. One wonders if the increasing difficulty to get drafts to the British army is an argument that the British youths are losing their military spirit and developing the commercial one with unemployment figures ever on the increase.

The most insulting imputation, sometimes insinuated and sometimes openly avowed, now barefacedly stated by the Commission is that the presence of the British troops and

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the leadership of British officers secure that the fighting regiments of India, though representing only a portion of India's manhood, shall not be a menace to the millions who are conducting their civil occupations without any thought of the consequences which might ensue if British troops were withdrawn and the Indian army consisted of nothing but representatives of the Indian fighting races. Why the representatives of the fighting races should be a menace to the peaceful citizens we are not told and, if they are, nothing can be more condemnatory of the policy of those who have confined the sources of recruitment to such desperate and suspicious characters. But what is there in the inherent character and traditional instinct of the Punjabi, the Pathan, the Sikh, the Mahratta or the Gurka soldier that he should upset a national government which might employ him once the British leashes are withdrawn ? What evidence has the Indian sepoy given of his seditious habits or rebellious temperament for the inuendo that he cannot be expected to serve faithfully and loyally the master whom he binds himself to serve on oath ? One can easily imagine that the lesson of the Sepoy Mutiny is not forgotten by British schoolboys but mutinies of soldiers are not the exclusive experiences of the East. Out of civil wars, treasons and party commotions ending in bloody feuds even Great Britain has been able to evolve a stable Government which has abolished the very Office of Commander-in-Chief except in a time of war. Why should it be impossible for a self-governing India to maintain an army equally subordinate to civil authority even though the drafts may come of the warrior races ? If the sepoy's loyalty is maintained by discipline now why should it be impossible for a self-governing India to retain the same by similar discipline ?

Frankly the reckless imputation that the sepoy will overturn a national government unless held in check by a foreign master has for its excuse no higher purpose than the perpetuation of India as an eastern barrack for not an insignificant portion of the imperial army. This is scarcely denied. The astounding proposition is advanced that because an independent India was subject to to a series of invasions through the North-West Frontier over long centuries it must be open to attack through the same source, even though it might remain part of the British Empire, by aggressive powers bent on territorial acquisitions. It is stated that the defence of the North-West Frontier must ever remain an imperial concern as India is peculiarly vulnerable through the passes in strange contrast with other parts of the Empire which have longer coastline or land frontier. Canada is assured immunity from the United States for ever and Australia need fear nothing from either Japan or China not to say America till the end of time. The Singapore base was only a solution of the problem of the unemployed, a relief to the depressed industrial worker. As for South Africa and other possessions in the dark continent the neighbouring tracts are only in the hands of loving brethren from whom nothing untoward can be expected. The only Power of whom Great Britain need be afraid is Soviet Russia whose torrential onrush only a British army

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can resist. Lord Beaconsfield said that the key to the North-West Frontier of India lay in London but his diplomacy spoke of days when the Foreign Office was a powerful force in international settlements. He laid down a dictum which it is inconvenient for imperial fire-brands to remember now. It is conveniently forgotten that if India is to be attacked or any part of the Empire for the matter of that it will be not because of earth-hunger or for the military glory of the invading power, but with a view to hurt Great Britain, and it may be the strategic point of attack will not be the North-West Frontier of India. It may even be the United Kingdom itself or any of the allies as the last Great War abundantly showed.

The problem of frontier defence is not a matter affecting India alone, but the whole Empire. If India is attacked for her own sake the justice of asking her to pay the defence bill in its entirety cannot be denied. But she is to be attacked as forming part of an Empire, the justice of the Empire sharing a part of the bill ought to be equally conceded. The question then which British statesmen ought to put to themselves is not whether India is worth anything for the foreign invader but worth anything for the Empire. Lord Rothermere, at all event, has answered the query. He has assessed the value of India to the United Kingdom at about four shillings in the pound of her annual income. She is certainly not a dead-weight hanging round the neck of the good-natured little Englander. The true perspective for one to take is to assess the value of the contribution which the Empire will have to make for the defence of India and not the reverse. Or, in other words, the more equitable method of approach is to assess annually the cost of Imperial defence and distribute it rateably among the companent parts of the Empire, in which case the problem would be confined to the share of the nationals who will enjoy the benefit of the expenditure. Such a measure of distributive justice is shirked by Great Britain as the Colonies will revolt against any forced participation in imperial burdens. They have been sticking to the Empire as it is financially advantageous to them to do so and will drop out the moment they are asked to shoulder any financial responsibility for the preservation of the Empire, and the singular apology is tendered by the Statutory Commission when it says that "in normal times they have no elaborate part to play in an organised scheme of national defence, for the simple reason that there is no quarter from which attack is to be apprehended or guarded against." As if in normal times India is exposed to perpetual attacks from foreign foes on her Norh-West Frontier. Anglo-Indian history abundantly shows that such attacks are inevitable only when the affairs of the Foreign Office are handed by amateur diplomats or ambitious jingoes and seldom by quiet, peaceful and unambitious statesmen never on the look-out for occasions to make history.

I am therefore, willing to subscribe to any recommendation that may involve the payment of a consolidated sum to the United Kingdom for the maintenance of an imperial army provided all the Colonies and Dominions propose to share in the legitimate cost thereof. If the Statutory Commission

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had approached the problem in the true light, it would have given us an estimate of the cost of the Imperial army and the proportionate share that must be shouldered by us, leaving to us the right to raise such local levies which may be necessary for ensuring internal security. But the Commission is handicapped in any such attempt by the strong attitude of the Colonies. It has therefore adopted the safer course of inviting us to share with the United Kingdom the glory of protecting the Empire and asks us to pay an agreed sum for that purpose? It does not fix the amount of such contribution. Perhaps it is ashamed to declare to the world the monetary value of India to an Empire which is too poor or unwilling to maintain itself by its own pecuniary sacrifices but must needs indent upon the black man to carry him on. We can realise that 'the heavy contribution to the maintenance of the imperial army in India' will definitely restrict the funds available for the 'organisation, training and equipment of certain military, and it may be, naval forces of its own independently paid for and controlled, which would contain no British element'—in other words, an Indian dominion army. If an agreement is reached whereby we undertake to maintain the empire we shall have effectively bribed the imperial bounders to remove the block to constitutional advance which the problem of defence now presents. I suggest that though the proposal is so staggering in its naked selfishness it is a price we may agree to pay. If the terms are not unduly unconscionable, the bargain may be struck at the forth-coming Conference, India at all events will have vindicated her honour as a paying guest at the festive board of the empire, though other members will have come in with begging bowls in their hands.

Indeed the proposal makes no violent departure from the practice obtaining at present though we have nothing to lose and everything to gain by it. For one thing we shall have purchased our freedom at a handsome annuity and so long as we honour the cheque we shall have assured the goodwill of every section of British political thought and a graduated scale of responsible Government. For another the War Office may be saved the trouble and the expense of finding drafts for the India contingent every trooping season to relieve the forces allocated to India every year. They can keep out of the sixty thousand and odd men earmarked for this country as large a portion in the United Kingdom itself or elsewhere, keep the cadres here on a peace footing and otherwise effect such economies as may be desirable consistently with efficiency, holding themselves in readiness to send any force that may be called for by emergencies. And they can give Indian statesmen a free hand in organising their own local levies which would qualify them for the degree of Dominion Status in action in the University of the empire. The United Kingdom even now maintains within its own boundaries the entire strength of the British reserves for whose creation we have paid our quota with Mathematical accuracy. Of that reserve not a single man will be available to India should she need him by any European complications, as is well-known to British military authorities; and likewise even if the regular force should not be available it will not matter very much we can recruit

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within the country itself the force that may be required if the facilities for recruitment were only ready by the organisation of a dominion army. The problem will be simplified if the British Government while accepting a certain sum by way of tribute for the Imperial Army, agree at the same time to give a free hand to the Indian Government to organise their own military forces without any manner of control by them.

It is in fixing the amount of the tribute that I anticipate the greatest difficulty. The history of the tribute which Great Britain has been exacting on account of the army under the two heads of effective and non-effective charges has been a melancholy instance of the exaction of the predominant partner from the weaker one. To-day we are paying on these accounts about ten million sterling. This exaction has been condemned not only by successive viceroys and Secretaries of State of India but by any number of committees appointed to go through the question. The war office has triumphed through them all. It is needless to go through the history here. It is admitted by the Statutory Commission itself at all events since the war our expenditure has doubled whereas the expenditure of the United Kingdom and the Colonies has only partially increased. The normal expenditure of the army before the war was under twenty five crores; it was only twenty crores in 1914. In the event of the Imperial Government taking charge of the British army for a consolidated payment the British officers who are in charge of the Indian troops will still have to continue to function till they are replaced by Indian officers trained in an Indian Sandhurst, which will be a generation. Their effective and non-effective charges will therefore be met out of the army vote by the Legislative Assembly. For the British troops then a payment of fifteen crores or three-fourths of the sum annually expended for both arms before the war should be considered a reasonable figuer. I suggest we can agree to that figure as a tribute payable for a period of twenty years when the question may be open for reconsideration in the light of political condition then obtaining. The Indian army will be entirely under the control of an Indian Minister for war who will organise it in the best manner possible according to the needs of the country, of course with the consent and co-opration of the best military advice available. As the British officers are to be ensured all the conditions of the service till replaced by Indians duly qualified, there can be no difficulty in their aiding the Indian Minister for war in effectively organising a dominion army. Such a solution while relieving British finances by a definite sum, will leave India with funds enough to effectuate the creation of a defensive force at once national and cheap.

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THE EVOLUTION OF DOMINION STATUS : A HISTORICAL SURVEY.

By Mr. K. T. PAUL.

THE British Constitution is proverbially something which has evolved under dictation of time and environment, and emphatically not the creation of master minds who sat down some day to work out what was suitable for the people or acceptable to their aspirations. For the latter we have no lack of examples. The American Constitution leaps immediately to the mind. We admire, for instance, the forethought and sagacity of Jefferson and his colleagues who contrived to set up machinery which could, on the whole, yield the best results in the conflicts and cross-currents incidental to relationships of human groups the like of which was entirely new to history and had to be visualised as a process of creative imagination. Not so the making of the British Constitution. In Britain nothing happens well ahead of time. The situation must actually arise first which insistently demands one step forward. The first response to it is from the fundamental conservatism which is characteristic of both the nations which make up the British people. Who is not conservative that has vested interests on a large scale? The group which has the largest and wealthiest vested interests in the whole world to-day is the British people. Mereover, to the small island of Britain in the North Sea and its forty-two million inhabitants their very existence now depends on the integrity of its vested interests far flung over the face of the globe. We often think of the Imperialism of Britain and its grasp on power and prestige. We are right. We should at the same time think of the British people as a company engaged in high business and finance, all of them based on "unlimited liability," whose sole security is that that business should continue to be a going concern. Not the prosperity but the very existence of such a company demands the development of a spirit of great cautiousness and grasping conservatism. At every circumstance which asks for a big change in the accustomed trend of things, the first reaction in the minds of the responsible directorate of such a company is naturally one of conservatism. Commerce is no doubt born in enterprise. Its very breath when it grows to youth and manhood is courageous venture. But a stage is reached when all further success is dependent directly in ratio to the integrity and steady growth of the stock that is taken year by year. Thereafter the responsibility of the directorate to the share-holders of the company is in regard to the gigantic capital which now automatically provides occupation to its millions, a reasonable competence to thousands, and colossal profits to hundreds.

This spirit of calculating conservatism has been the sheet anchor of British public life for a hundred years at least, ever since Elizabethan enterprise gave place to Victorian prosperity and smugness. It spread to all branches of public life, more

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especially to politics and constitution making,—and the development of the very idea of Dominion Status was in this period. Step by step the hill sides have been scaled, and the ascent at every single stage was purchased with a price.

To compare the end with the beginning is to wonder how the spiral was ever permitted to rise to such an altitude. It requires very close and intimate association with the British people, more especially in those planes of their life which are outside business and politics, to understand the mystery. For even now there is in the British people an element which has a sense of humour and a realisation of the true values of life. That section is seldom in the place of power. But it is always next door to the place of influence. Normally it keeps aloof of politics and business, leaving them as the responsibility of 'others'. But when the struggle arises calling for progress in the teeth of cold calculation and the struggle intensifies into red heat, the one side entrenched in what is usually allowed universally as 'Commonsense' or 'Business Principles' and the other side equally obdurate in what it claims to be 'Righteousness', then there comes slowly an awakening in that other half of the British people and of the British nature, which has been its salvation in every generation. To-day the hope for the people of India is there. For day to day the success of every Dominion has been there.

II.

Alfred Zimmern is an Oxford Don, an authority on Constitutional Law, a Lecturer at Oxford and at the International Institute in Williamstown in U. S. A., a determining factor behind the success of the League of Nations, the creator of a most interesting school on international affairs at Geneva, of which he is the central figure during the League sessions. He brought out recently a book with the strange title of The Third British Empire. An examination of that book will be of timely value to us in India to-day.

The book is really an attempt to answer the question which must necessarily arise in the mind of every student of History—Will the British Empire survive? All other empires have disappeared. And the Treaty of Versailles having invented the principle of mandatory responsibility there is no possibility of any new empires arising in the future. Therefore the question is, what about the British Empire, which is already out of date in principle and must be becoming every day more and more of an anachronism?

In proceeding to answer this question Zimmern raises three others :—

(i) Why has the British Empire survived at a time (like the Great War) when other Empires (German, Russian, Ottoman and Austro-Hungarian) have dissolved and disappeared?

(ii) How (in what form) has it survived?

(iii) What must it do to justify its survival in an age which seems destined to dissolve empires?

Zimmern finds only one secret to explain all these :—

"The British Empire survived the War because it had in it the principle of vitality which other Empires lacked. And that principle, that seed of continuing life is the spirit of liberty.

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The British Empire lives to-day because its institutions are free institutions. It survives as one of the World's guardians of liberty."

To the Indian reader this sounds like very high claim. But he is willing to allow it so far as the affairs of the White section of the British Empire goes. The doubt arises in his mind as to whether this principle of vitality will not break down when it comes really to extend to the various ethnic elements in the Empire which are in Asia and Africa. Zimmern is not without these doubts. He candidly admits it.

"Our benevolent trusteeship in Asia, and Africa is sharply challenged by the spread into these regions of the doctrines of European nationalism. Here we have to face, not (only?) a new strategic or a new economic situation but what is even more difficult for a Conservative and unimagnative people a new psychological situation."

Still he is optimistic. He finds cause for it in the fact that the process of transformation has been one of evolution upward, for in the struggle between "Unimaginative Conservatism" and "Liberty", the latter has finally prevailed every time. Taking Britain itself he feels that "Liberty is not a dead possession. It is an active power a developing power and at times like the present a transforming power."

Similarly when dealing with the far flung members of the Empire, he asserts that. "Self-determination in the true sense of a much abused word, is not a political principle but a spiritual principle and it is right and natural that it should be as potent under the British flag as in other regions where it has won more resounding victories."

We shall not be peevish and quarrel with his conclusion. Let us see how he tries to make out his case.

According to Zimmern the "First" British Empire ended in 1776 when the revolt of the American Colonies smashed for it the idea of a Colonial Empire and gave to the "Mother Country" what they won from it,—the principle of liberty.

The "Second" British Empire developed rapidly through the 19th century, with the establishment of the silent and undisputed supremacy of Britain in all the seas of the world. The phenomenal growth of international commerce determined largely its direction and colour. But all through "its maintenance was ensured by the fact that place was found in its institutions for the planting of the seed of liberty."

III.

The test of this of course came in 1914. It was a fiery test. That the Empire survived it at all is, according to Zimmern, evidence of the fact of his claim. Nevertheless in the fiery crucible the 'Second Empire' ended and what has survived is really a new creature, the "Third" British Empire, 'new in its form, new in the condition which it has to face within and without its borders, new even in its name: for "The British Empire" of 1914 has now become "The British Commonwealth of Nations."

The author goes to India for evidence of the fundamental change which has been silently wrought in the spiritual make up of the Empire as it passed through the crucible of the war. The whole paragraph is worth quoting:

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"Its first and most significant result has been to elicit from the Imperial Government a definite assertion of the aim toward which British rule over other peoples is directed. The Second British Empire did much good in its day. It established the principle of the trusteeship of the ruler on behalf of the ruled. But for all his good intentions and earnest efforts, the British administrator under the Second Empire had no clear aim set before him. It was an Empire without a philosophy, and the lack of a philosophy made itself felt more and more in the realm of practical policy, both in small matters and great. For the days in which it was possible for a colonial Power to govern wisely without a governing direction have passed once and for all. The age which has seen hereditary monarchies overthrown in Russia, Turkey, Persia, and China will only tolerate trusteeship if conceived in terms of developing liberty. The pronouncement of the Secretary of the State of India in the House of Commons on 20th August 1917, in which responsible Government is set forth as the goal of British policy in India, is a landmark in the British Imperial history. It marks the definite repudiation of the idea that there can be, under the British flag, one form of constitutional evolution for the West and another for the East, or one for the white races and another for the non-white. It marks the Imperial Government's realisation of the fact that the principle of nationality, with which the British people, from the days of Byron onwards, have been in sympathy in its European manifestations, is valid also for India, and if for India, for the other non-white British peoples also."

We are gratified at Zimmern's diagnosis, and we sincerely trust that the change which he indicates with such enthusiasm is sufficiently dynamic to prevail through all adverse trials.

IV.

But we should now turn to examine Zimmern's account of the evolution of Dominion status in Canada.

1. In 1763 King George III became Sovereign of some 66,000 French settlers in what became Canada later on. "They were not accustomed to representative institutions and did not demand them."

2. In 1776 thousands of Loyalists moved across the border leaving the new born American Republic behind. They preferred to remain under British institutions. "Of necessity they must be given a Parliament. Should the French be given a Parliament too?" And so in 1791 two representative Assemblies were set up, one for the predominantly French-speaking province of Lower Canada, and the other for Upper Canada where most of the Loyalists had settled.

1791 marked a real turning point. "What has previously been jus sanguinise a right of Englishmen as Englishmen came to be acknowledged as jus soli, system inherent in the territories under British sovereignty and direction."

3. These two Assemblies were, however, only deliberative. Over them was an Executive appointed from London which they could not control. "The result of this system of semi-paternal government was friction, deadlock and eventually rebellion." Constitutional representations were made again and again and were rejected by large majorities in both Houses at Westminister. In 1837

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both Upper Canada and Lower Canada (English and French) were in arms. Both risings were suppressed. But London had not forgotten 1776, and so, while it suspended the Constitution it sent out a radical, Lord Durham, as Governor-General with practically plenary powers.

4. "Lord Durharm's Report is one of the classics of British constitutional history. Its main conclusion can be summed up in a sentence. It recommended the cutting off of King Charles' head." The Canadian Assemblies were given power over the King's representative and the Executive. But it took eleven years of struggle the entire ruin of Lord Durham himself, and various other costly things, before the principle of Responsible Government could secure statutory acceptance at Westminster (1849), and another eight years of firm impartial and high principled rule by Lord Elgin which involved him in much personal suffering before it could be established as a matter of fact (1854).

5. The vision and faith of Durham and the endurance of Elgin in securing for Canada what they felt was its right, really lifted permanently the constitutional standard in regard to the British communities over-seas. What was purchased at heavy price for Canada was extended as a matter of course to Australia, New Zealand South Africa.

6. In 1859 came the next step higher. Canada imposed protective duties on foreign goods, including goods from Britain. A violent tug-of-war ensued between Dominion rights and British manufacturing interests. Sir Alexander Galt (the Canadian Finance Minister) penned a memorable despatch in which he claimed "that Canadian self-government would be utterly annihilated if the Canadian people could not raise their revenue in the way that seemed best to them. The Home Government yielded..... and from that day to this the claim of the complete fiscal autonomy of the Dominions has not been questioned."

7. Along with this came the freedom to enter into commercial treaties with any foreign country. This was first allowed with reference to the United States. Then gradually extended to other spheres. "By 1914 it had become an established principle that British Commercial treaties should contain a clause excluding the Dominions from their provisions except upon notice of their accession."

8. The next step was even more significant. Has a Dominion any say in matters which are not domestic at all but are of Imperial concern? The shadow of such a right was secured at the first Colonial Conference held in Ottawa in 1887, presided over by the Colonial Secretary. In 1907 it had given place to the Imperial Conference, over which the Prime Minister presided in person as an equal among equals, the Prime Ministers of the Dominions.

9. By 1911 Britain was feeling the strain of the approaching European cataclysm on its military resources. She hoped that the Dominions would decide to contribute either money or ships to the Imperial Navy. But Canada chose to develop her own land and sea forces. Australia followed suit.

10. With the outbreak of the war in 1914 came about most important developments. Britain was engaged

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in a life and death struggle. Apart from anything that the Dominions (or India) could contribute, which were themselves not to be desired, it was as essential to it as life itself that all the far flung members of its Empire should hold together. And British Statesmen, including Edward Montague, clearly realised the psychological implications of such a high necessity.

The Imperial War Cabinet came into being. From 1917 onward Dominion Statesmen sat side by side with the members of the London Government on the small executive which was in supreme control of Britain's war effort. It should be remembered that the so-called "Imperial War Cabinet" had no Statutory standing. It was simply a standing War Conference, and it disappeared when the war ended.

V.

More permanently important was the "Imperial Conference" which also came into being at the same time, and passed a resolution definitely extending the principle of equality to foreign affairs, and wanted a constitutional conference after the War, laying it down that any readjustment of constitutional relations, "while thoroughly preserving all existing powers of self-government and complete control of domestic affairs, should be based upon a full recognition of the Dominions as autonomous nations of an Imperial Commonwealth, and of India as an important portion of the same, should recognize the right of the Dominions and India to an adequate voice in foreign policy and in foreign relations, and should provide effective arrangements for continuous consultation in all important matters of common imperial concern, and for such necessary concerted action founded on consultation, as the several governments may determine."

The constitutional conference asked for has never been held. How could it be otherwise so long as Britain is Britain?

11. But Canada being the eldest born of Britain knew enough of the game. She was not behind in taking full advantage of the war psychology. "She wished to be represented at the Peace Conference and was even taking interest in the League of Nations;" which was all very inconvenient, but Downing Street acquiesced. Had to. And the other Dominions followed her lead. The result was that they signed the Peace Treaties in their own rights and were left free to submit them to their own Parliament or not as they pleased.

12. The status thus implicitly assumed by the Dominions led naturally to their enrolment as members of the League. This was no nominal enumeration of the component parts of the British Empire which was also admitted as a whole as a permanent member. The precise status in the League of each Dominion has been authoratatively defined as that of a non-permanent member. And it must be added that as a matter of fact the seven votes which lie together in the box of the British Empire are not always cast alike at the ballot.

13. The next big step was taken when in 1926 Mr. Vincent Massey was sent by Canada as its own Ambassador to Washington. Ireland immediately followed suit. Further extension of this privilege is only a matter of time.

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14. Direct diplomatic relations mean inevitably possibilties of divergence in international interests outside the Imperial household. This was precisely what arose in 1921 when Great Britain wanted to renew its treaty with Japan, and all the Dominions were agreeable to it excepting Canada. Was one Dominion to veto the desire of all the rest ? Impossible. Nor could one Dominion be permitted to isolate itself from the Treaty. The particular difficulty was got over with an ad hoc remedy which was curiously enough suggested by the United States. The great point gained was that in regard to all high diplomatic relationships it was thenceforth imperative to secure the common mind of all the Dominions.

15. This principle has been further elucidated both positively and negatively by the establishment of additional principles. In 1922 when Great Britain was decided to use force in the Dardenelles and called on the Dominions for cooperation the reply of Canada came back in clear tone.

"Under our system of responsible Government" the Canadian Premier stated 'the Canadian Parliament should determine, except in the case of threatened or actual invasion, whether the country should participate in wars in which other nations or other parts of the British Empire may be involved."

16. On another side, in consequence of the controversy over the Halibut Treaty between Canada and the United States, the Imperial Conference of 1923 laid down : "Bilateral treaties imposing obligations on one part of the Empire only should only be signed by a representative of the Government of that part. The full powers issued to such representative by the Crown should indicate the part of the Empire in respect of which the obligations are to be undertaken, and the preamble and text of the treaty should be so worded as to make its scope clear."

17. Even more emphatic than these was the refusal of Canada to sign Britain's treaty with Turkey on the sole ground that it had not participated in the negotiations. According to Zinmern :

"The Canadian Premier here lays down two doctrines: first, that the Canadian Government can take no responsibility for treaties which it has not itself helped to negotiate and secondly, that as an executive, it will not ratify a treaty without the approval of the (its) Parliament. The first is a doctrine of self-determination; the second a doctrine of democratic control of foreign policy. Together they constitute a considerable innovation in the British system."

18. A most interesting point was next contributed by Ireland. It will be remembered that the "Irish Republic" gave place to a new Dominion entitled the "Irish Free State" under an instrument which to this day Ireland calls a "Treaty' and Britain calls an "Act of Parliament." This instrument was deliberately deposited by Ireland with the League of Nations and accepted by it, as if it recorded a transaction between two Sovereign States. This fact has raised more than one issue. For our present purpose the interesting point is : " Whether engagements made between different members of the British Commonwealth who are themselves

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members of the League of Nations are international documents or domestic documents—whether they are the concern of the society of nations or whether they are not.''

19. Yet one more contribution has come from Canada and that the most startling. In refusing to sign the Locarno Pact along with Great Britain on the ground of difference in interests she has maintained a measure of Dominion independence which it is difficult to distinguish from what is due only to a Sovereign State.

To realise this process, drawn out as it is through a century and half is to wonder what the realities are which enable the British Empire, to stand all this strain? Or is the British Empire today only a myth, the ethereal form of what was once substance? Possibly we may enter into this on a future occasion. The point to be noted just now is that it has all been a process every step of which was gained with *hard struggle* and *high cost*.

DOMINION STATUS AND THE RIGHT TO SECEDE

(By PROF. GURMUKH NIHAL SINGH)

THE publication of the correspondence between the Congress leaders, the peace emissaries and the Viceroy has brought the question: 'Has a dominion a right to secede from the British Commonwealth of Nations?' to the fore-front. The joint letter of the seven Congress leaders to Sir Tej Bahadur Sapru and Mr. Jayakar states clearly that for them there can be no satisfactory solution 'unless (a) it recognises in as many words the right of India to secede at her will from the British Empire'. The Rt. hon. V. S. Srinivasa Sastri has criticised the Simon recommendations primarily from the point of view that they have denied India 'the power of exercising the right of seccession and thus ruled out the possibility of ever attaining Dominion Status'. As he puts it in his paper read before the East India Association, London, on July 22, 1930: 'However much the meaning of Dominion Status may be changing, one aspect of it has for some years been accepted, not only as essential but as forming the very bond and cement of the Commonwealth—*viz.*, the right of secession'. The nationalist Premier of the Union of South Africa asserted on the eve of his departure to England to atttend the forthcoming Imperial Conference that in no circumstances may the right to secede from the British Commonwealth be taken from the South Africa....Whatever happens, the independence of South Africa must outweigh cooperation. He ended by saying that the right to secede was now 'above speculation' The nationalist opinion in the Irish Free State is equally insistent and regards the right of seession as an essential part

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of Dominion Status and a condition precedent for cooperation in the British commonwealth of nations. Indeed, in all the three countries—in India, South Africa and the Irish Free State opinion is quite definite on the point that the demands of nationhood require for their completion the express recognition of the right of secession.

It is, no doubt, true that there are a number of important men in India who consider the question of little or no practical importance and they regret its prominent mention, at any rate, at this stage, in the terms of peace laid down by the Congress leaders. It is also a fact that there is a party in South Africa, not very powerful at the present time, led by General Smuts which denies to Dominions the *legal* right of secession. According to General Smuts the Crown cannot *constitutionally* consent or give assent to a Bill passed by a Dominion legislature seeking to sever the connection with the Empire. It is also true that practical considerations force a number of persons in the Irish Free State to recognise the beneficial nature of its connection with Great Britain at the present time, till the League of Nations develops sufficient safeguards for the minor States, as stated by the Irish ministry in 1920. Similar considerations, I believe, are responsible for the discreet silence maintained on the point by the statesmen of New Zealand, Australia and Canada.

The British statesmen, true to their traditional policy, continue to maintain an attitude of utter unconcern and dignified aloofness, as if they are not concerned in the matter at all. They sit silent and allow things to drift. They have full faith in their good luck and in Father Time to work some miracle and to muddle through. In the meantime, what is there to do but to wait and see? Let Hertzogs and Sastris interpret the Report of the Inter-Imperial Relations Committee, 1926, as they like and claim for the Dominions the right of secession as a *fait accompali*. Let Smuts and Keiths contend that the right of secession is utterly inconsistent with the conception of a Commonwealth and that the Crown has no constitutional right to assent to a measure which seeks to sever the Imperial connection. Let Duncan Halls argue that the right can only become a reality if it is exercised by almost the whole population of a Dominion and not only by a mere bare majority. And let Noel Barkers urge that legal considerations are of no avail in a matter like this; it is the political aspect of the question that is important; and politically the Dominions are independent ; they are full-fledged nations and possess the right to secede. It is, I believe, in this spirit, *i.e.*, of political expediency, that the late Mr. Bonar Law had declared on March 31, 1920, in the Irish Home Rule debate in the House of Commons that 'there is no man in this House...who would not admit that the connection of the dominions with the Empire depends upon themselves. If the self-governing Dominions, Australia, and Canada, chose to-morrow to say, "We will no longer make a part of the British Empire", we would not try to force them. It is of course obvious that for Britain, statesmanship lies in preventing matters from reaching the stage where the question of applying or not applying force

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arises; because before that stage comes the *raison d'etre* of the British Commonwealth of Nations would have ceased to exist.

It is certainly in the interest, not only of Britain but also of the whole British Commonwealth, that the question of the right of secession be not pushed to a head; but long before the Indian leaders are able to raise it to that position, the matter will have been decided at the forthcoming Imperial Conference. From the speeches and interviews given by General Hertzog it is clear that he will force the issue in London next month and the Imperial Conference will have no option but to accept it in principle.

II

However, whatever the Imperial Conference may or may not decide it appears to me worthwhile to discuss both the legal and political aspects of the question somewhat in detail.

It is held by the Dominions that the British Commonwealth is a *voluntary* association of *free* peoples. This is accepted by the Report of the Inter-Imperial Relations Committe of the Imperial Conference of 1926 in as many words: *They are autonomous communities.....equal in status.....and freely associated as members of of the British Commonwealth of Nations.*' 'It is a natural deduction' writes Dr. Keith 'which has often been made by foreign jurists that the Report intends to concede the existence of the right of secession.' It is rightly pointed out by Dr. Keith that the equality of status conceded by the Report does not extend to function. Indeed the Report itself states this clearly though not as conspicuously as the other: "The principles of equality and similarity, appropriate to status, do not universally extend to function.' This provision is conveniently ignored by those who are interested in establishing complete equality of the Dominions with great Britain. However, Dr. Keith insists that (1) the Dominion Parliaments are not sovereign bodies; their authority is limited by the purpose for which they were created; they have no power to terminate the membership of the Empire; they may pass legislation that goes beyond their constitutional power, but the 'enactments are simply without force or value, and no court, be it local or imperial, can properly give effect to them.' And (2) that there rests on the King the duty of disallowing Secession Bills passed by Dominion legislatures. In any case the Crown possesses the right to veto a a Secession Bill both personally and through his representatives in the Dominions.

The first objection of Dr. Keith is technically valid in the case of Canada and perhaps of the Irish Free State: Canada connot change its constitution except through an Imperial Statute, and the Irish Treaty expressly denies Ireland the right of secession. The article provides: The oath to be taken by members of the Parliament of the Irish Free States shall be in the following form: I.....do solemnly swear true faith and allegiance to the constitution of the Irish Free State as by law established and that I will be faithfull to his Majesty King George V., his heirs, and successors by law, in virtue of the common citizenship of Ireland with Great Britain, and her adherence to and mem-

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bership of the group of nations forming the British commonwealth of Nations.' But in the case of other Dominions—South Africa, Australia and New Zeland—this objection appears to be of doubtful validity, because the Parliaments in these countries possess the right of changing their constitution. Even in the case of Ireland there is the right to amend constitution. It may, however, be pointed out that under the Colonial Laws Validty Act, 1865 'any Dominion legislation inconsistant with previous British (Imperial) legislation would be *ipso facto* null and void ; that while ordinary amendments to a constitution could not be held to be in conflict with the original Imperial Act which created that constitution, this would *not* be true of an amendment which modified the fundamental basis on which the whole constitution was founded, namely that Dominions should be a "Union under the Crown of the United Kingdom".' But this difficulty appears to be a temporary one as the Imperial Conference had appointed a Committee to inqire into, report upon, and make recommendations concerning—among others—'the principles embodied in or underlying the Colonial Laws Validity Act, 1865, and the extent to which any provisions of that Act ought to be repealed, amended, or modified in the light of the existing relations between the various members of the British Commonwealth of Nations, as described in this Report (the Report of 1926)'. Under the circumstances it is not wise to attach great importance to the limitations that still exist on the powers of Dominion Parliaments as Dr. Keith does, though he is correct in holding that at the present time the Dominion Parliaments have no *constitutional* power to pass Secession Bills.

The second objection of Dr. Keith, in the form in which it is put by him or by General Smuts, is not valid, though there is another way in which it may be stated and in which the position may become very different. There is no such duty on the Crown which requires the vetoing of Secession Bills. On the other hand, the Crown has in past, as pointed out by Noel Barker, 'agreed to proposals made to him by Parliament for the Secession of British Crown Colonial territory to foreign powers'. And as to his legal right of veto, it is now generally recognised that it is 'as dead as Queen Anne'. Of course the question which is of fundamental importance in this connection is: who are the Ministers who must shoulder the responsibility of advising the Crown in respect to a Dominion Secession Bill? Is it the British Cabinet or the Dominion Ministry or all the ministries of the Crown in the United Kingdom as well as the Dominions? Everything depends on the answer given to the question : Is secession a matter which affects the particular Dominion alone *or* does it vitally injure 'the safety or essential interest of the United Kingdom' as held by Dr. Keith, or does it affect the interests of the whole group called the British Commonwealth of Nations? If it involves other interest, it is but right that they be consulted beforehand, according to the practice of the Commonwealth. It is for this reason that it may be held that the Crown should not give assent to a Secession Bill on the advice of the ministry of that particular Dominion alone but that he should hold a previous consultation with all the ministries of the Common-wealth in a Conference specially convened for the purpose.

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III

Such then is the legal position in regard to secession. It is far from clear, though it must be frankly confessed, that at present the *legal* position is decidedly unfavourable to the Dominions. But I agree with Noel Barker when he says:— 'For, even if the doctrines which deny the Dominion right of secession are sound constitutional law, which is not certain, it *is* certain that they are not sound politics. And of the two the latter is by far the more important point...We may be sure that if secession becomes.....an issue of practical politics, which at present it is not, it will be, not the legal rights, but the political will of the various nations of the Commonwealth that will matter. Arguments in constitutional law are, in fact, beside the point.' It is a fact that cannot be repeated too often that the Commonwealth is held together not by any legal bonds but by the voluntary will of the component nations to co-operate for common ends. It is for this reason that the report of 1926 states:—'every self-governing member of the Empire is now the master of its own destiny. In fact, if not always in form, it is subject to no compulsion whatsoever..Free institutions are its (*i.e.*, that of the British Commonwealth) life-blood. Free cooperation is its instrument. Peace, security and progress are among its objects. And, though every Dominion is now, and must always remain, the sole judge of the nature and extent of its cooperation, no common cause will, in our opinion, be thereby imperilled'. This is the basis on which the British Commonwealth exists at this time—whatever may have been the position in the past—and it is obvious that the denial of the Dominion right of secession, *or*, what is the same thing, forced retention of membership, is absolutely inconsistent with the present position of relationship as defined in report of 1926. In any case the sentiment of nationality in the Dominions demands that the right of secession be formally recognised by the forthcoming Imperial Conference.

It is pointed out by Dr. Keith that in case such a right is recognised 'it would prove extremely difficult to define the conditions under which the right should be exercised.' And he mentions some of the conditions that will be necessary—insistence on some form of referendum; imperial legislation when desired by both houses of a Dominion Parliament; provision for the retention of British nationality by those subjects of the seceding Dominion who may desire to do so; previous reference to an Imperial Conference specially convened for the purpose. In the opinion of Dr. Keith it is not enough to merely give notice for a certain length of time for withdrawal from the Commonwealth.

It is not necessary to discuss these or any other conditions that may have to be laid down for the purpose of secession at the present time, as it is recognised by all Dominions that secession is impractical in the near future. None of the Dominions is in a position to defend herself today. The position of Australia and New Zealand is in this respect specially difficult in spite of the fact that Australia maintains the biggest navy among the Dominions. But the case of South Africa is not very much better. Writes Dr. Keith: 'The

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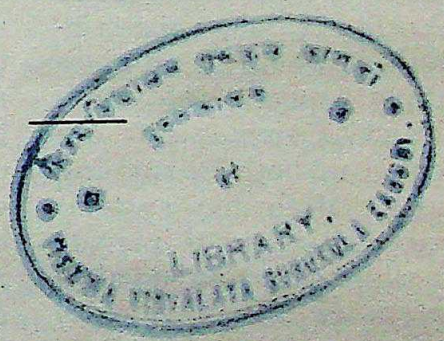
Union of South Africa has frankly and unashamedly declined to prepare for her own naval defence, and the whole of her trade depends for its protection on the British fleet.' As stated by General Smuts : The great sheet-anchor of South Africa's liberty is the British Fleet.' It may naturally be asked: Why is it then that the nationalists in South Africa, India, Ireland, and elsewhere in the Dominions insist on the formal recognition of this right of secession. The answer is given by General Hertzog in the following words :—

'No jot or tittle of our independence will be sacrificed. I am convinced that we possess complete independence. The people of South Africa will be prepared to an ever-increasing extent heartily to maintain cooperation with Great Britain and with the other Dominions, but the cooperation will depend on national independence. Every nation worthy of the name will prefer isolation rather than subservient inferiority. In no circumstances may the right to secede from the British Commonwealth be taken from South Africa.'

The crux of the question is that National Freedom, National Honour, National Self-respect require that the right of secession be conceded to the Dominions. Beside the demands of Dominion Nationhood all questions of legal and constitutional difficulties and of practical needs are futile. All living nations are bound to prefer isolation to subservient inferiority.



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CHRISTIANITY AND THE SOVIET REVOLT AGAINST RELIGION.

By Mr. NATHANIEL P. SIRKAR, B.A.

IN the January issue of the Hindustan Review Mr. Kenneth E. Wallace gave us an interesting description of conditions in Russia under the Caption "Russia: the Workers' Paradise." Mr. Wallace however hardly touched the question of religion, which has since much engaged public attention. We have heard a good deal lately of bitter persistent religious persecutions in Soviet Russia. The Archbishop of Canterbury has drawn attention to the subject in the House of Lords on more than one occasion. According to His Grace, the aim of the dominant party in Russia is to replace the ideals of the Old World by sheer materialism in which there would be no place for the haunting spectre of God. Christianity and Communism are World problems, and both are running on parallel lines. Both the systems condemn the accumulation of private property; but while Communism aims at the absorption of all proprietory rights in the State, ostensibly for the common good, Christianity asks men to renounce wealth and seek first the Kingdom of God and His righteousness, the rest to be had automatically. Communism aims at bringing about a state of things when people will neither toil nor spin but will nevertheless outshine even Solomon in all their immaculate glory. The Communists have no further use for the Cross. As labourers in their masters' vineyards, they have already borne the "burden and the heat of the long day." It is now for the unregenerate Capitalists to take up the Cross and forego all their worldly possessions in favour of the former. The whole atmosphere of present-day tendencies,—the widespread neglect and ridicule of religion, social and industrial unrest—all these are particularly favourable for the development of criminal propensity and moral delinquency. His Grace wants to hurl the dynamic, spiritual forces of Christianity against the cankerous subversive forces of Communism. It is significant that he has concentrated his attention on religious affairs in Soviet Russia when in his own country as well as in other European centres of civilization, the prospect of Christianity looms dark and ominous, and militant atheism is ready to strike at the citadel of religious orthodoxy. Those who have drunk deep from the modern or rationalistic spirit are potential revolutionaries in the domain of religion. Christ's great commandment to love our neighbours has been superseded by the more expedient principle of watching our neighbours. We are now more concerned with the watchful eyes of our neighbours and the neighbouring powers that be, than with the ever-vigilant eyes of God who was formerly supposed to keep a minute record of all our sins of omission and commission. Now-a-days neither the Christian priest with his paraphernalia of office befitting the trusted steward of the Lord, who pours anathema against his erring, sinning flock, nor the Brahmin priest

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with his shining sacred thread, fierce fiery eyes hurling devasting, death-dealing curses, commands the awe and compulsive reverence which were once his monopoly amongst the ignorant, superstitious, simple people of the soil. The man steeped in modern ideas does not feel himself to be a solitary soul awaiting the crack of doom nor as a stray actor in an elemental cosmic drama. He is subject to, and has of necessity to adapt himself to the ever-changing demands of the civilization with whose conflicts and problems he thoroughly identifies himself. Man is at the core a social being. He cannot long remain aloof from the deep under-currents of society ; nor can he indefinitely suspend his thoughts on the void. The life of the individual becomes sooner or later incorporated into the infinitely larger sweep of humanity. The old popular Christian conception of the Kingdom of God is now regarded as a poetical but grandiose fiction originating from purely human needs and desires.

As regards the charge of materialism levelled against Soviet Russia, we may say that the essence of European civilization is "utilitarian rationalism." Only the things of the sense, those which are of the earth, earthy, are considered to be worth struggling or dying for. In Soviet Russia Karl Marx's *DAS CAPITAL* and his materialistic theory of economic determinism are held in greater veneration than Christ's notable Sermon on the Mount. In other countries also, the same tendency, the same worship of things divorced from pure thought are found in abundance though masquerading in manifold forms and colours.

We are told that in Soviet Russia the teaching of religion is prohibited in public schools and institutions and that the priests have not only been deprived of most of their civic rights but also harassed and persecuted beyond measure. Churches, especially those in the bigger cities, have been converted into anti-religious museums, schools, scientific lecture-halls, workshops etc., with elaborate arrangements for belittling or making fun of religious ideas and dogmas. People are taught that the dogmas of the Church are all more or less reminiscences of Greek Mythology. Otto Rank in his *Trauma of birth* (English version from the German, 1928) has traced the origin of the adoration of Virgin Mary from early Egyptian culture with its high esteem of the primal mother, from religious, artistic and social considerations. The original purely maternal culture in the process of development and in contact with Greek culture lasting for thousands of years became transformed into Father-culture. The cross is a symbolical representation of the punishment meted out to the Greek God Ixion by fastening him on a revolving wheel the object of which was to effect a painful return to the womb, and thereby to master the primal trauma of birth, which stands for the Christian idea of the resurrection. We are here reminded of Christ's exhortation to Nicodemus on the imperative necessity of being born again in order to enter the Kingdom of God. This has an analogy to the Psycho-Analytical theory of "Repitition compulsion", *i.e.* a compulsion to repeat in phantasy, dream and symptom the original situation of the trauma and control the great amount of psychical excitation which it evoked by re-experiencing the trauma in " divided doses" (*International Journal of Psycho Analysis*,

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Supplement No. 2 of 1928). The Christian idea of eternal punishment in hell has a close resemblanrce to the idea of punishment in the Greek underworld by hunger, thirst and anxiety. Carlyle considered ignorance as a great tragedy in human life. The fruit of the tree of knowledge however only reveals his nakedness to man.

Popular Christianity with its basic conception of sin and everlasting punishment begets fear, anxiety and superstition. It attempts to deflect man's social impulses by means of repressions only. Repression is considered the high-water-mark of culture. Man is doomed to suffer from fear and anxiety throughout his brief earthly existence from several factors, the first and foremost of which according to Otto Rank, is the great primal anxiety at birth. The origin of the vast majority of fear and anxiety lies in the psychic and not in the somatic realm. Every infantile or childish anxiety is in the last analysis, a repetition in miniature of the great trauma at birth. It is the mother who affords the first protection against anxiety. She soon gives way to the stronger father who is feared and loved at the same time. This ambivalence is found in all the great religions. The child discovers in the course of time that his earthly father is not the model of perfection he formerly imagined him to be. The Clergy taking advantage of the psychological roots of fear and anxiety aggravates the already helpless position of the child by constant threats of punishment and retribution at the hands of God, the all-perfect, all powerful, omniscient being who rules the Kingdom of heaven. The child has then no other alternative but to project his ideal of the visible father to the intangible figure of God. He magnifies to a cosmic scale his limited experience at home. God, to him, represents his father-ideal multiplied by infinity. In short, the "Father-Complex" becomes finally merged into "God Complex".

Churchmen have always shown great zeal in instilling religious dogmas and traditions in the minds of children before they reach the age of puberty. The child's brain is like a photographic negative which instantaneously takes impressions. He builds up his prototype very early in life by adjusting his inherited abilities to his earliest impressions. If the social feeling is not properly cultivated, if fear instead of love is utilised in training up children, they will fall an easy prey to Neuroses and the "Inferiority Complex". Freud attributes the feeble, uncritical mentality of the average adult in comparision with the blooming intelligence of a bright little child, to erroneous religious training with its imperatives and threats. He is strongly in favour of a non-religious scheme of education. A child brought up under strict religious discipline is in danger of falling into line with the neurotic with his swaddling cloth of infantilism, fetishism and superstition. It seems that the Soviet authorities have placed a ban on all religious teachings to prevent the priests from exercising any influence on the immature understanding of children for their own benefit to the detriment of society and humanity. The Clergy is moreover the special target for attack by the people in Soviet Russia because they were supposed to have abused their privileged position as confessors in the

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Tsarist regime, for other than spiritual purposes. By extolling the virtues of the scriptural doctrine of poverty and asceticism to Himalayan heights, they attempted to reconcile the people to their hardships, and, privations. They particularly emphasised Christ's frequent references to the Rich and their ineligibility for the kingdom of heaven. They were therefore held responsible for the perpetuation of poverty and slavery. Religion with the priests had, in the pre-revolutionary age, become an empty profession. In the poignant scene at the burial of the poor, unfortunate but radiantly intelligent sinner Jennka, depicted in the powerfully realistic Russian Novel of Alexandre Kuprin, "Yama: the Pit", the officiating priest not only greedily seizes the handsome fee offered by Tamara for the privilege of a Christian burial for her friend, but shamelessly demands more money and only after receiving the same proceeds to utter in a professional tone the solemn words :—" Thou alone art deathless, who hast created and made man ; out of the dust of the earth were we made, and unto the same dust shall we return....."

Is this the end ? Is death the be-all and end-all of life ? Only the cold bare earth and nothing more ? Popular Christianity gives the emphatic reply No. It holds out high promises of compensation, if not in this life, at any rate in the hereafter, for all the miseries, for all the tribulations patiently endured in this world. All the hardships and injustices of life will be amply rewarded in Heaven, in the New Jerusalem, a city possessing walls and pavements bedecked with sapphires and pearls of great price where God Himself will meet the Faithful on the "Field of the cloth of gold." All this is a source of supreme consolation to the poor, toiling suffering humanity. Man cannot endure the thought of total annihilation. It would be too shocking to his self-esteem to harbour the idea that he is a mere animalcule in the universe and that all things must ultimately come to an end. It is comforting to us to believe that the eternal power within ourselves that makes for righteousness will not allow us to be the playthings of the stark pitiless forces of nature. Have we not been told time and often that He giveth his beloved sleep, ease from shame, and rest from fear, though there is always the lurking doubt of this gentle, kindly sleep being swallowed up by that eternal sleep of death, in which all conception of colour sound and emotion would vanish for ever and from which there would be no awakening. According to Freud, the cardinal feature of Christianity is " Wish-fulfilment," "fulfilment of the oldest strongest and most insistent wishes of mankind". (*The future of an illusion* English translation from the German 1928). Salvation means a joyful, long-deferred reunion with the beloved. Christianity not only gives compensation, it also enables one to side-track an uneasy conscience, a feeling of guilt—inseparable from all neuroses—by means of identification with the Supreme Being. The Supreme Being is after all considerate. He is always willing to meet us halfway. He punishes severely no doubt, but also sends us Manna from heaven when we feel hungry, heals our soul-wounds with the balm in Gilead and is prepared to redeem us though our sins be as scarlet. Yes, the soothing words of the prophet Isiah have great

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significance for our destiny :—" He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

The Russian revolt against religion is a revolt against this childish, this sentimental, this begging style of life, against the pursuit after the compensatory considerations of Christianity. They are feeling that man cannot remain a child for ever. Childish hopes and beliefs will not avail us against the dark realities of this world of ours. They are realising the truth of Emerson's Words, " Our housekeeping is mendicant, our arts, our occupations, our marriages, religion, we have not chosen, but society has chosen for us. We are parlour soldiers. We shun the rugged battle of fate, where strength is born." It is really a reaction from the " Inferiority Complex " closely associated with the popular interpretation of religion. Christianity is essentially a class institution. Inferiority Complex results from acceptance in the Unconscious, of the fictitious valuation of caste. Unlike the religion of Mahatma Gandhi, popular Christianity is not the religion of strength and does not tap the " permanent element in human nature " (from the striking article on " Mahatma Gandhi and religion" by Mr. S. C. Mukerji published in the *Hindustan Review* of February, 1930). It is helpless against the beastial instincts of humanity though it makes superlative promises. Through its accredited agents, the priests, it loves to dwell on one's past, whereas it is always best to leave the past alone and fight the present evil. Confessions cannot undo the psychic fixations and can never touch the deeper layers of the Unconscious. Guilt-Complex, the cousin of Inferiority Complex, seems to flourish under the Christian system of worship. A Guilt-Complex fixes one on the useless side of life. (Alfred Adler : *Problems of Neuroses* English version from the German, 1929). Its aim is to achieve cheap notoriety by making capital of one's minor transgressions. The Russian intelligentsia are now beginning to feel that the only way to tackle the deep under-valuation of themselves caused by a perverted system of religious education, is to drag it into the limelight of consciousness and destroy it by understanding its nature, by laughing at it and by shouting from the depths of their soul that they will not submit to it any more.

The present confusion in regard to religion is due to cruel disillusionment on the subject of a future life. Abstract, impersonal religion does not give universal satisfaction, as like the Pharises in Christ's time people will always be looking for a sign from heaven, for a tangible, almost materialistic conception of God. There is no exact substitute for the religion that has held sway for centuries. In Russia, religion is considered to be the opium of the people, but science also with all its brilliant achievements and prospects does not hold out any consolation. Science is no respector of persons. The result is anarchy and megrim of the soul. The modern human race is mostly unhappy. Individual unhappiness is reflected in social unhappiness. Like the great Hebrew Psalmist we would fain possess the wings of a dove wherewith we could fly away and be at rest. In spite of the widespread use of Aeroplanes,

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Seaplanes, Graf Zeppelins, in spite of the laudable attempts to scale the heights of Everest and Kanchanjenga, the brand of Cain will for ever prevent man from finding peace. So long as he is bound up by his desires, he will be denied the view from Pisgah, he will be flung back into his circumscribed sphere by every fact of life, and will continue to be so flung back to the end of time. What we need above all is a transvaluation of our standard of values by the searchlight of understanding.

The war on religion in Soviet Russia which many of us look upon with horror is only symptomatic of the elemental outbreak of repressed desires. It is a primordial reaction which breaking the barrier of stern repressions asserts itself under favourable atmosphere. In religious, as in other oppressions, the guiding factor is hate. Hate is always the weapon of the weak. It thrives under disguise but reveals its malignant devouring character suddenly like a stroke of lightning. It is the hatred born of the conviction that the theocratic principle of religion which the people had been beguiled into accepting, is nothing but a cloak for upholding autocracy. The psychic pendulum swings from one extreme to another. People always find greater joy in destroying than in creating. In the movement against religion the Psychology Analytical 'transference' of repressed emotions, of free-floating ideational complex takes place. Repression of hatred inaugurated with the avowed Christian motto of loving one's neighbour must sooner or later be discharged with a violent explosion. Hatred does not recognise tradition. As we know, the Unconscious takes no cognisance of time or reason. The stronger social freedom is suppressed by religious ordinances, the more ruthlessly does the lower, beastly nature seek for an outlet. In Psycho-Analysis this is known as "the return of the repressed." Sexual freedom has assumed immense dimension in Soviet Russia especially amongst the intellectual youths. The moment people see others openly defying the mandates of religion, the tendency to follow suit becomes well-nigh irresistible. Michael Artzibashev in his grim, desperately realistic Russian novel *Sanine* makes us see spectacles where sin sits enthroned amidst chaos and darkness, the black waters of destruction gliding past swiftly in the night.

The propaganda against religion expresses the conflict of the "Me-World" against the "Not-Me-World". Its essence is narcissism. Human nature is absolutely egoistic. In religious as well as in other revolutions, the inevitable confusion is caused by reason of the Father-Complex, the symbol of authority, being rudely shaken. It is the religion of joy not of fear of divine wrath that can stand us in good stead against the storm and stress of life. Pure reason alone is insufficient to secure us from the temptations of the flesh. The happiest people in the world are not the selfish but the selfless, not those who cherish vaulting ambitions but those who are lowly in heart, not those who own most but those who love most. For only love can cast out fear. In love the distinction between "me" and "thee" is swept away. Only love can hold us fast amid the wash and

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welter of this work-a-day world, where life ebbs away swift and sure, time spins fast and ceaseless change undermines the tranquil strength of men. Popular Christianity has had its days. It is at best the land of Beulah where the weary pilgrim can rest and solace himself for a season. Salvation is not to be had by placating a remorseless power nor by building altars to an unknown god. Love, and not fear of God, is the beginning of wisdom. Christ, not organised Christianity will continue to be the life and light of the world. In true religion, as in art, man is aware of more than he can express in words. Genuine prayer is not begging but deep calling unto the primal deep. It is creation's voice murmuring the profoundest thoughts and chiming in tune with the infinite. "In the beginning was the Word and the Word was with God, and the Word was God."

The campaign against religion in Soviet Russia illustrates what the Psycho-Pathologist Wernicke called "Overvaluation of ideas." The idea is fixed permanently in the mind which neither logic nor persuasion can displace from the Unconscious—the great storehouse of all our emotions. The compensation or rather the over-compensation of Christianity made life barely tolerable. An overvalued idea might make men feel that they are free from trammels of all kinds and that morality or religion having no legislative sanction are only matters of convenience. An overvalued idea is very contagious attacking not only individuals but the masses as well. An overvalued idea is a kind of Superiority Complex which acts as a set-off against the Inferiority Complex from which latter none can claim to be entirely free. The Superiority Complex enables one to think himself a hero. He wants to prove to the world that he is no coward, whereas in fact he is an out-and-out coward. He cannot screw up enough courage to think and act guided only by the orbit of his own soul. His position is no better than that of the drunkard who longs to escape from life's thorny problems by drowning all his cares in the rejuvenating nectar. He can always justify himself by saying that he is not alone in holding on to his cherished ideas. He is backed by the multitude and that is enough for him. He does not think it necessary to pause and enquire objectively whether the multitude is right or not. True to his secret goal, he deliberately goes over to the useless side of life.

It is futile to expect to attain absolute goodness in this life. Our zoologistic nature cannot be entirely eradicated. Even Christ himself could not lay claim to absolute perfection. He said "Why callest thou me good? there is none good but one, that is God." Let us however not lose heart. The light of self-knowledge can make it possible for us to transform the feeling of despair which must in the nature of things assail us at times, into a feeling of hopefulness, into a song of victory, which only can call forth the dynamic energies necessary for the performance of useful social service. It is the lack of courage closely associated with the Inferiority Complex which ruins a person's whole career. There is no sorrow in life, however great, that cannot be made sublime in the crucible of the soul. God has no concrete existence. 'God' represents the sum total of our highest ideals whose pinnacle will

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always remain hidden from and unscalable by that little puny selfish creature called man because of the infinitude of the distance, the fulness, the vastness and the blinding brightness of its glory. Only the pure in heart, only the beautiful in soul, can, in the midst of his deepest and loftiest thoughts, get a momentary glimpse of the Holy of holies, or walk, perhaps once in his life time, with Christ to Emmaus.

After all is said and done man cannot live without religion. Freud is perhaps right in his opinion as to the psychological origin of religion. Granting all that we agree with Mr. C. E. M. Joad when he says that what really matters is not the origin of religion but, what religion may ultimately become. Genuine religion is not merely a bundle of emotions, nor can it be destroyed by mere outburst of emotions. It came into being with the beginning of the world and will end only when the world comes to an end. The Messiah cannot come from the clouds. It is already in us. As Christ said, "The Kingdom of God is within you."

SOVIET RUSSIA : ITS PROGRESS AND DEVELOPMENT.

By BHIKHABHAI BHAICHAND KAPASIA, B. A.

IT is necessary for every politician to study the real state of affairs of the recent Russian progress, and the political currents and cross currents in Russia are the preliminary truths to be chewed and digested by the intelligentia for the same purpose. We do not know Russia as it is. We know it as Russia told by the capitalist nations of the west. The recent progress of Russia in all the different aspects is very remarkable. The following lines will clear the issue.

The Union of Soviet Socialist Republics is a nation of different communities, castes and creeds. There are different languages and diverse customs and conventions. But there is the sense of National consciousness which has made unity in diversity, a practicability and a possibility. The peasants are happy. Farming is based on mechanical lines and methods. People have become intelligent to know their responsibilities and liabilities. Lenin is the soul of the Russian revolution, and Stalin is the governer of all different machines of the present Adminstration of Russia. The surrender of Tomsky, Bukharin and his followers opened a new leaf in the Russian history. Russia has made a history and the influence of the means and methods of making history have got a very wide and rapid circulation. The industrialisation of Russia is remarkable. The cultural propanganda is unique. The revolt of the fair sex is surprising. In the words of Lenin "Ten or twenty years of proper relations with the peasants and victory is guaranteed ; either that or twenty to forty years of the torments of the terror."

After the revolution of 1917 the public of Russia has made very wide

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and varied changes in the economic problems and political life of Russia. International trade is carried on by the State and there is a whole sale change in the methods and means of the cultivation of land. The agricultural production that was 50 % in 1921-22 became 73.5 % and 92% in 1924-25 and 1925-26 respectively. The industrial production has also increased to a great extent. Trade is also thriving. The railway lines that were 58,162 kilometers in 1913 have increased up to 74,429 kilometers in 1926, and a plan is made to make new lines up to 2000, kilometers every year. The water ways that were 39,942 kilometers in 1913 have come up to 42,087 kilometers in 1925-26 and recounstruction is going on, on a heavy scale for building harbours, to suit the present purposes. Education is given on a very liberal scale and the increase of expenses is nearely 25% over the pre-war period. About defence only 14% was spent of the whole income in 1926-27 as compared to 42% in India during the same period. The expense for education which was 34.7% of the budget in 1924-25 was increased to 40.7% in 1926. The trade Union movement is progressing. There is a trade union for every 2000 persons and 33 to 35% of the members are women. There are 6803 libraries and 8914040 books. All these figures will tell their own tale about the remarkable progress of the Russian people.

The rural problem of Russia was a complex one and that problem demanded a solution. The after effects of revolution resulted in a class of peasants who increased their productive capacity of land. The state intervention resulted in decreased sowings and this told on the rural progress of Russia. There were three classes of peasants "wealthy" "middle" and "poor" The Five Year Plan of Stalin gave priority to goods for production for trade over goods for mere personal consumption. This plan is to end in 1933. They want to realise the slogan "Not only catch up with, but also surpass the capitalist west."

If Karl Marx wrote the old testament and Lenin wrote the four gospels of communism, then Stalin is responsible for another character in the new Testament, the Book of Revelation. The Five Year Plan became part of the breed of communism—papers and individuals used the very phrase: "I believe in the Five Year Plan". This oft-quoted phrase is sufficient to bespeak of the utility, the advantage, and the importance of the whole plan. With Russia a prosperous nation the East will compete with the West.

The literary revolution of Russia is worth studying. Tolstoy, Bunian, Kruprin and other famous writers witness to that. There is a new age in the making of a new Russia, and the factors at work are very formidable and firm, and stable and strong.

A vivid picture of Russia and its comparison with England will be very useful. Britain has accepted the present Soviet Union because they have failed in their commerce; and the recent Trade Mission was sent to Russia for the same reason. The treaty will render economic and commercial benefits to Britain. The Russo-German friendship has made Russia benefit

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much and there is every possibility of a Russo-German-French Union. While in Russia the number of unemployed is lessened to the extent of 500,000 in 1929 and the relief has increased from 69,400,000 roubles in 1927 to 139,100,000 roubles in 1929 and the number of workers as apprentices are 163,000, in England after 1929 the number of unemployed increased by 449,346 and the applications for aid of 407,813 unemployed have been dismissed, while those that are accepted are given 9s., a week. These figures will tell to the world the position of the two nations. The Russian intellect can best be seen in the building of Turk-Sib Railway covering about 1000 miles which has joined Russia with Turkistan in the South and Siberia in the North. According to the prospectiveness and the protectiveness of the scheme there will be an intensive and extensive cultivation in 7,500,000 acres, mainly of cotton. This will add a good deal to the agricultural and industrial progress of Russia and the prosperity of the East.

The equality of sexes is the unique outcome of the Russian Revolution. The emancipation of woman has been a decision and not a mere discussion. There is economic independence and in politics they equal men in matters of franchise. Great precautions are taken to give proper medical aid to the fair sex. One writer has said that the female labourer is given leave with pay for the period of 4 months, 2 months before and 2 months after pregnancy. The rearing of children is done in a unique way and the State is the central factor to give proper attention to the progress of the child. At seven children are sent to school and every effort is made to make them proficient in academic as well as athletic affairs. This is the real picture of the Russian woman and her progeny.

Russia's rapid progress may serve as a death blow to the capitalist movement of the West, but will give the greatest good to the greatest number. The opposition of Kuluks is waning day by day and Stalin's word is the law. Russia is an agricultural nation. The progress of farming through mechanisation and electrification of the scheme is very wonderful. In Russia the week is of five days. Stalin is the pioneer of all the progress and he can be styled as Lenin's real successor.

The people of India are not aware of the realities of Russia. It is necessary to study a nation in all its aspects before one hates it. This is the case with Russia. Let the East study the East before it imitates West. In the end Russia will play a prominent part in Asian politics of today and tomorrow.

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THE MALABAR GOBLIN : FOLKLORE

By Mr. N. K. VENKATESWARAN

IT is hardly necessary to imp the wings of imagination to 'fable' about a fabled land. Malabar lying between hills of mingled green and rock and a sea of blended azure and oil brought down by underground vegetable rivers is, according to a half-historical tradition, said to have been created from the sea by one of the incarnations of *Vishnu* the God. And the folklore of Malabar is not unbecoming of its magical origin. Perhaps, the most interesting facet of this folklore relates to the spirit-world, and in the spirit-world of Malabar the *Kuttichchathan* is by common consent the undisputed king. The use of the term folklore must not blind us to the fact that the *Kuttich-chathan* is in all conscience very much alive even to-day. There is no hamlet in Malabar but has its haunted houses. It may almost be said that ghosts and spirits are a part of the psychological outlook of the bulk of the people of this land. The first impact of the scientific spirit from the west was not favourable to the domain of the supernatural in Malabar, but to-day, helped by the many astonishing experiences of contemporary European explorers of the spirit-world, it seems to be again assuming its normal dimensions. Those who do not believe in spirits may be reminded that the intellectual habit of educated people of trying to distinguish between fact and fiction does not often bear fruit because the two are not always distinguishable and are often even one. Many things live in belief not any the less really than actual realities apprehensible by sense. Living images rise from faith as the young plant springs from the seed. Has not the earth many wonderlands that are not the less true only because they are wonderful?

II. The Kuttichchathans in general

Of all kinds of spirits believed in by the people of Malabar the most extensive and the one that has the most intimate relations with their daily life is the *Kuttichchathan*. Whether any one has ever really seen a *Kuttichchathan* or not almost every one is able to furnish without the aid of much invention a life-like portrait of the imp. Vivid impressions about *Kuttichchathans* are, as it were, part and parcel of current thought. These small devils are said to be immortal, mischievous, innumerable. Their thirty inches of height have come from the beginning of time and must, it is said, outlast its end. *The Kuttich-chathans* can, therefore, continue to exist even after the universe has vanished.

The *Kuttichchathans* are believed to be a heavy race, steelframed, dark-skinned and deep-eyed. They have been often known to lift things much heavier than themselves and to travel

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faster than fancy. Their oily ebony backs have often been seen to shine sombrely in the thick darkness of night, and on the few occasions when they and poor human beings have caressed or fought each other the odour that is reputed to have come from them is by no means considered excessively sweet. Other physical peculiarities of *Kuttichchathans* are supposed to include thumbless hands, four fingers on feet and heels turned backwards.

The *Kuttichchathans* are often good friends but nearly always bad foes, and as a matter of fact they seem to incline more to fighting than to friendship. However, as once upon a time a Prospero enslaved an Ariel to do his bidding, even so some people in Malabar armed with powerful secrets have been known from time to time to enlist *Kuttichchathan* or even more than one to carry out their words. These 'domesticated' *Kuttichchathans* unlike Ariel seldom aspire freedom and their masters know how to keep their secrets to themselves.

III. An Escaped Secret

It is, however, the nature of all secrets to struggle for liberty, and, as we know, they do not always struggle in vain. One of the ways of conquering the *Kuttichchathans* has, for example, recently escaped from the guarded archives of an ancient house and is gaining effusive circulation. The secret runs as follows :—

"The *Kuttichchathan* likes few things as much as buffalo's milk. Whenever a baby baffalo arrives he is, (says the document), invariably the first to touch the mother buffalo's udder. Those who would see the spirit must be hiding somewhere near the place where the she-buffalo awaits the coming of the calf. At the same time it is impossible to see any *Kuttichchathan* with unqualified human eyes. To overcome this difficulty the hiders should smear their eyes with wax from a dog's eyes. Reinforced thus, they would be able to see the *Kuttichchathan* coming to the place almost as soon as the birth is over. He would come with his heavy walking-stick, which he prizes more than anything else. He would put the stick on the ground and then bend under the udder to suck the new milk, and he would be lost in ecstasy for a time. Now is the chance to run away with the stick. One must run away with it, say, to the nearest tank and stand neck-deep in the water. The *Kuttichchathans* cannot enter water, which is about the only thing they perhaps cannot do. One needn't be afraid, therefore, when one stands in water. Presently, the *Kuttichchathan* would come to the tank in anxious search of the stick. The stander in the water must be holding up the stick for the imp to see. Seeing it, he would ask for it in all manner of ways, politely, in the pink of courtesy, persuasively, threateningly, humbly, beggingly. But there is no cause for fear as long as one stands in water, especially neck-deep in it. However, it is better to oppose the spirit with a smile. After a time the helpless dwarf would become very submissive. This is the moment to state one's terms. One must say, "Swear you would obey my orders and I would give back your stick." And he would swear, there being no help for it and then the stick could be returned as there is absolutely no fear that any *Kuttichchathan* would ever break an oath.

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Thereafter, the *Kuttichchathan* is your man for all time."

Such is the secret recipe that has broken away from jealous monopoly. One may fail to catch the spirit with this recipe as one may fail to shoot him with the gun. Those who oppose the spirit's existence will perhaps succeed in doing both. The attitude of the individual is often a matter of mere idiosyncrasy, and let us leave the escaped prescription at that.

However, very many people in Malabar are positive that a captured *Kuttichchathan* would do anything for his master, anything included in the gamut of desire. They are positive for example, that *Kuttichchathans* have appeared in courts as witnesses, stolen examination-paper from universities, milk from the domestic kine, money from the miser's chest. If the sceptical reader feels like dismissing these as falsehoods he can remember with advantage that if the object were to deceive the help of a lie is not always essential. In many cases at least there is no smoke without fire. Current ideas about *Kuttichchathans* are valuable, even if they are untrue, as no small aids to the study of the average human mind.

IV. The attack on a woman.

"Science may scoff, but we know better," said one to me referring to a woman living in a haunted house and possessed by its *Kuttichchthan*. "It is little less than like the wonders of the age of miracles what I saw happening to her," he expostulated. The manner was provoked by the somewhat amused air on my face, but I did not disbelieve the story that he had brought. The woman belonged to a respectable family, but *Kuttichchthans* are proverbially no respecter of persons. Frail of body, she all at once began one day to do the most astonishing feats of strength, easily carrying household furniture that six strong men would hardly be able to lift. She also continually produced from beneath her bed many things supposed to have had been stolen from the house some years ago. She constantly performed things fearful and wonderful so that her family was plunged in dismay. But a remedy came in the shape of a famous master of magical spells, and he made one incantation after another for many days the while the *Kuttichchthan* overtaken by a power greater than that of of his own slowly began to disappear till at last he went away for good. Then the house breathed freely and the woman forgot the miracles she used to perform.

It must, however, be confessed that the *Kuttichchthans* are more accustomed to victory than to defeat. They are many while the masters of spells are few and the prices for incantations are alaways high in the market.

V. A Personal Recollection.

I remember a house where I lived for some months once. Several others lived with me, all young spirits shaking the tree of knowledge that the state with fatherly forethought was growing at a great expense in an imposing educational house. We had our meals in a hotel but studied and slept in the house. The lonely tenement had an ill-name on its head. Everyone said it was a haunted house. We held out against the rumour for many days, as the rent was small and as the house itself was commodious, with extensive premises containing a splendid well

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and a very fine large tank inviting hourly baths and much competitive plunging and swimming. But it was not long before the insistant rumour got the better of us. Our sleep began to be disturbed by sounds of pounding paddy from the dark upper story of the house. These unaccountable sounds gradually became bolder and louder. They soon began to invade our studies at night and then we would all together invade its source with a great show of courage and annoyance only to find nothing to catch or conquer there. How often did we return from these expeditions blaming ourselves that it was all the work of our own fancy. "No, it isn't," those sounds would assert starting even braver than before as soon as we had settled down to our books again. "What is this?" all of us would simultaneously cry in angry bitterness, again girding the loins to grapple the mystery. We would then proceed to search every little crevice and hole for the mortar, the pestle and the paddy, for the elusive people, for there were evidently more than one judging from the sounds which were making it impossible for us to study or sleep in the house. Vain search, vainer than for the proverbial needle in hay! Within a few days we had learnt to submit to the inevitable, each trying to be the first one to go to sleep that we might bang the doors of consciousness against the impossible spirits and their still more impossible behaviour. But new things soon began to appear on the scene. There was often fire in the tank at night. There was often an amazing clamour of sounds in the well as if a lawless procession of people were tumbling into it one after another and all together and as if it would have no end. Then strange agonising sound would began to swell now and then round the house, tragic cries seeming to rise from some great human suffering. These *Kuttichchthans*, if they were such, were exempt even from the race's ordinary dread of water. So one day we spread our wings and flew away to the College Hostel, where the grave bye-laws made the house inaccessible to arrant invaders from the spirit-world.

VI. The Bible no defence

Recently an interesting conflict was reported from a far-away village. The molested house belonged to a Christian gentleman with circumstances nearer poor than otherwise. The faith of the man is interesting. While most Hindus of Malabar irrespective of personal experience or knowledge concede the existence of *Kuttichchathans* most Christians often despite proof favour disbelief. Banking no end of hope on the Bible they would often show their teeth at their alleged doings, and the *Kuttichchathans*, egoistic, intelligent and mischievous, often give more impressive attention to 'unbelievers' than to the miid and believing folks. The beginnings of the trouble consisted in the production of intermittent sounds resembling those which are produced by the dragging of heavily-leafed little branches of trees over pebbly ground. After a few days the childern's satchels often came to be seen in the compound, slates, books and pencils lying scattered here and there. The household vessels soon followed suit and most of these got broken into the bargain. Mats, blankets and pillows next received attention, being treated, with mud and filth from time to time. Before long the members of the family themselves came in for their

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share getting occasional blows on the face or cheeks. A sympathiser somewhat loudly tricked out came to visit the house. He came sceptical if not mocking and such attitude was naturally not calculated to promote peace. A heavy little kitchen-vessel was seen to whistle through the air and to hit his back in a way that not only made him beat an alarmed retreat but also taught him to say that it must be an intelligent source from which the enemy-energy had started.

Near the house was a school and its headmaster overcome with pity for the distressed family offered to help with his literacy. He came to the house and wrote on a slip of paper, "when will the *Kuttichchathan* depart, and on doing what?" He left the missive on the floor to be picked up by the sprite and answered. In about ten minutes there was seen a reply written on a slate. The handwriting though unsteady was legible enough. "I will go immediately if they take back the fifteen rupees given to the Brahmin sorcerer to force me to leave." The story of the money was a fact but it was at the same time clear that the *Kuttichchathan* was only trying to establish himself permanently in the house by pretending to be willing to go if they did not seek to eject him with the aid of the spells of the powerful Brahmin. After sometime the headmaster's note itself was found hidden in the eaves. They did not take back the fifteen rupees and the conflict went forward while the Brahmin gathered his secret forces. The vanishing of food served in plates for the house-people to eat became common. But the Brahmin eventually disarmed the truculent spirit and the house emerged from its storms. However, as the saying goes, a haunted house is always a haunted house and even if the spirits desist men will not let it alone.

VII. A Long Story.

Not very many years ago the machinations and maledictions of a *Kuttichchathan* assumed such horror at a certain house in a big town that the popular mind is still disturbed by the weird reminiscences of that event. The house is there still 'to let' but only the veriest stranger takes it up only to leave it within a few days when his ignorance is enlightened by the persistent whisper of the neighbourhood. The few members of the family that survived the disasters built other houses to live in fearing for their lives. It was a large family consisting of about thirty members that lived in this famous house, harmoniously, to all appearance. In reality, however, there were little rifts. The eldest member who, according to the custom, held the management preferred his son to his orphan nephew of the same age. This partiality provoked a distant relation, skilled in black magic, to let loose one or two of his *Kuttichchathans* to play havoc in the house. It was in some such way that the sinister incidents that followed were explained by the neighbours. The beginnings of the drama were sudden in coming. One day stones began to fall on the house. None could see where they came from but from the way in which they invariably fell on the house there seemed to be little doubt that they acted as if they were, every one of them, animated by strange consciousness. These stones were succeeded by erratic sounds that would start

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suddenly from anywhere in the house. One day there was a ceremony in the house to be concluded by a feast to which a goodly number of relations and friends had been asked. The plantain-leaves, on which the food was to be served, were laid on the floor and the guests had sat. When the cooks went to the kitchen to bring the various dishes they discovered to their horror that all the tasty preparations were profusely mixed with mud and excreta. There was a tutor engaged for the favoured son and the orphan nephew. As was only natural under the circumstances, he used to teach the son while the nephew simply attended the class. It so transpired afterwards, that the *Kuttichchathan*, who must have been as wise as he was wicked, and who, therefore, wished to improve his time in the house, also came to attend the class and to learn all that was taught there. Seeing the partiality with which the instruction was given, the stocky being from the invisible world soon developed an affection in his heart, and so bestowed the fruits of his learning on the neglected pupil. And even though character-building, may have not been attended to in the class the character of the *Kuttichchathan* apparently underwent a change, for he presently began to use his newly acquired literacy in a somewhat chivalrous practice of his art. In Malabar the oil-bath is given a prominence which it has hardly attained anywhere else. Various medicated oils are fancied by those who can afford them. The son had an excellent oil specially prepared for him while the nephew had to be content with the ordinary oil as it came from the mill. One day a bit of paper was seen falling in front of him by the father of the son. He picked it up to find that there was a note written on it, which was to the effect that his partiality was bad and that there was something, therefore, in store for him. The same night the man and his wife were chatting pleasantly in the house when from beneath the ceiling that jar of precious oil came falling violently between them and broke into many pieces. The oil capered madly on the floor and the husband and wife exchanged frozen glances. The uncle, however, continued to keep up an impenitent front. The son had a cot and bed and mosquito-curtains for his sleeping comforts. The nephew slept on rough mat on the cold floor. One morning the nephew was seen sleeping on the son's bed; and to make the situation more piquant, the dear boy was not to be seen anywhere in the house. People searched everywhere for him, while he was grovelling in a pit in the compound. The beloved child was found in the same pit in the mornings often after that day.

A European gentleman unable to swallow the story came to the house with a loaded pistol to try conclusions with the spirit No sooner had he entered the premises than his hat was flicked off by an invisible hand. Nothing daunted, he came and sat on the verandah. Then something gave him a heavy smack on his back, which convinced him that there should be wiser and better ways of spending his time than hunting *Kuttichchathans*, whose existence itself was doubtful.

Several deaths occurred in the house in quick succession. All the members of the family, were severely beaten from time to time; the nephew alone enjoying immunity, to whom

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the *Kuttichchathan* was all kindness. In fact, the spirit very often supplied him with sweetmeats, coffee and other nice things from the best restaurants in the town. The *Kuttichchathans* have never been known to foot a bill. Gradually the death-roll in the house became alarming, and it was clear that unless the *Kuttichchathan* was got rid of he was certain to extinguish the family. Several exorcists had already tried their hands at getting rid of him and a mint of money had already been spent. But now the most famous man in the field was thought of. The price was very high but the need was great and the money was accordingly found. The great man is said to have come in a racing boat with a hundred oars pulled by invisible hands. It was not an idle tale that said that this mighty necromancer ruled over a thousand *Kuttichchathans*. A big pit of fire was made in the house, and a great heap of sacred flowers was piled on its edge. The exorcist would put the flowers one by one into the pit of fire chanting incantations to make the sprite quit. The ceremony would last seven days and when it was over emancipation would be at hand. On the first day when the man came and sat behind the flower-hill to begin the crusade what should he see but that the whole fragrant collection was mixed with mud and filth. His eyes burned to see the sight and his voice seemed like the breath of fire itself. "And you have done even this?" he said beginning to offer the flowers and mud and filth to the pit while his quivering lips muttered the most powerful spells. Exactly at this time the necromancer's only son met with a sudden death. The *Kuttichchathan* had gone away only to destroy the only son of his conqueror.

But there is a curse hanging over the house even to-day, a shadow from the spirit-world haunting its premises. Those who do not believe its story must come to the spot and hear what the people thereabout have to say. I know they have to say many more and wonderful things than I have ventured to set down.

VIII. The Story of the Schoolmasters.

This story comes from a village, whose only boast was a primary school. Some years ago three young teachers belonging to other parts of the land were employed in the school. The house in which they lived was a small one and before they began to live in it none had lived in it for many years. It gave upon a dark lane sinuously guiding the few wayfarers that happened into it either to a distant field at one end or to an open plain at the other. The advent of the schoolmasters made things somewhat hum in that lonely lane whose only passion in life was to put a half-forgotten house in touch with the outer world.

The schoolmasters lived like hermits scorning comfort, and if one of them was a trifle worse than the other two, it was only because there were a rubber-piece and a pencil, that properly belonged to the exiguous scool stationary, in one of the pockets of his coat, but he explained their presence in that place by suggesting that although in departmental matters he was so much lesser than the headmaster his coat, he fancied, was capable of almost as much hospitality to alien property as his chief's coat itself. However, he little thought that this

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highness of character appertaining to his coat was soon to lead to an unforgettable chain of events. One day that rubber-piece was found to have gone from its place in the coat. Unimportant as this departure of a bit of rubber might seem, it produced an upheaval in the equilibrium of the good man. Like a flying electron he penetrated all substances to find out the missing thing. He told anybody and everybody about it. He punched the cook's head and kicked his shins, and for several days he went to school for no purpose but to picture to his pupils the peccability of this world. Some days afterwards when the schoolmaster had nearly ceased regetting his rubber he found that it had really come back to the same pocket from which it had so mysteriously disappeared. And since it had come back the mystery of its going and coming did not seriously tax the thoughts of the three teachers. If a thing like rubber might go and come just as it pleased, could not a pencil with its higher place in the hierarchy of human uses do the same thing? At any rate without waiting for an answer, that was what the pencil in the schoolmaster's pocket did. It went away and came back in the same mysterious manner affected by the rubber. These two happenings were separated by an interval of time but others followed in quick succession. A sash belonging to another of the three gentlemen went and came. Stones rained on the house one night, happily, none falling inside. One day as the three were sitting in the verandah making small talk to while away the time they suddenly became aware of bucketfuls of water crashing down on their heads. The next day water was poured into their porridge as they sat eating it from their plates, and when they fetched and put up their umbrellas, water was splashed on them from right and left, which all their skill in in the management of umbrellas was unable to parry. The headmaster heard the story and came to the house to see for himself some of the queer things but his courage happening to waver before his curiosity was satisfied he left the place sooner than he had intended and without his umbrella which was not to be seen in the place he had put it. As he went some distance down that lane what should he see but the lost umbrella itself hung from the hedge ready to return to the possession' of its owner. In a few days more life became intolerable in that house. By way of pouring oil on the troubled waters they began to call the invisible spirit all the endearing names they could invent in their lonely life. It is not always possible to square a *Kuttichchthan* by mere blandishments and it was not so on this occasion. The three teachers, therefore, prepared to pack. They put their worldy possessions into a big box. As they were about to leave, this box, which was far beyond the power of one man to lift, was not to be seen anywhere. For a whole hour they turned the small house inside out to find the box and searched every inch of the compound also. These activities were of no avail and they must leave the house without the box, which they reluctantly proceeded to do. Just then they heard a sound. Someone, they thought was beating on their box with a stick. They renewed the search with new hope, and as the sound of beating continued for sometime they were able to track it to its source and find the box hidden in the narrow space between the ceiling and the roof where a

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child could not stand. The three teachers never again went to that house and that is all there is to know about them.

IX. How a Young Man fell from his Horse

In a certain village there lived a law-abiding man, who if he did not boast a *Kuttichchathan* certainly used one for various purposes all of which were right and honourable. One day he felt a great need for an enemy to keep him in good trim. He was one of those spirits who could never do well in friendly relations with others. The result of this feeling on his part was that in a certain house in the same place, the members of which were addicted to a vegetarian diet, no food could be cooked but there were pieces of meat in it. As the loyalty of the family to plant-food was of long duration this apparition of flesh utterly upset the metabolism of the house. A famous *sannyasin* had newly arrived at the place, and he was entreated to come and see the desecration. He said that he would stop the horror. The holy man knew nothing about the house, its affairs or the disposition of its members. Sacred flowers and the thrice-sacred *tulsi* leaves were brought and there was also *ghee*. In a small pit a young fire burned propitiously. The *sannyasin* sat with these things in front of him like a superman on the threshold of light. Then began the *homa* (sacrifice) and the incantation and when these were over and done he announced that the pariah interpolator of meat would trouble them no more. But he also said that just at that moment a young member of the family living in a far-away town must have been disabled by the departing *Kuttichchathan*. It was true that there was such a man, a clerk in a government office. He was a strong man. Some days afterwards news reached the family that this young man had fallen from horse-back and broken his hand. After a ride he had pulled up his mount preparatory to alighting when the animal shied causing him to fall badly. Medical skill failed to reduce the dislocation and the beaten spirit remained the winner still.

X. Brother Kuttichchathan

Whatever is this *Kuttichchthan* and whether he lives or not let us anyway call him brother. He would not hurt a fly if he was left to himself and he would not harm anybody for nothing. The other day an eye-witness told me how he saw a woman belaboured. Stones simply came and hit her from all sides. Other persons went and stood round her to receive a share but not one got any of those stones while they still continued to hit the woman. A 'gunman' took offence very unnecessarily and went there to try and shoot the spirit. He immediately received such a strong cluster of stones that he forgot to pull the trigger and flew. That was all right. But I have a quarrel with the *Kuttichchathan* on one score. Several years ago he attacked a woman in a very strange way. The woman would cry. "My hair is going; My hair is going?" and it was gone and the shaven head of the poor lady could be seen by all. That hair would grow again only to meet with the same fate and the woman suffered until she died. Still it is better to call the sprite brother. For I have a feeling that the *Kuttichchathan* does not exist and there should be no harm in calling him brother. But if he does exist all considerations must urge us to call him brother and to live at peace with him.

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ABELARD AND HELOISE : THE IDEAL LOVERS*

By Mr. KUNDAN LALL.

DURING the Middle Ages in Europe, Abelard, the Frenchman, was justly regarded as a great scholar, logician and philosopher, but his fame in those spheres is long since dead and only his love letters live ; while his beloved Heloise, the beautiful and the learned French maiden, who stands amongst European women but second to Sapho, is remembered chiefly as a great example of the passionate devotion of woman. And so they come down to us as but typical and ideal lovers—Abelard representing man's deep-seated longing to master woman, and Heloise with woman's one strong desire, to submit to man. Thus it is that, though the world possesses several collections of love-letters in many tongues, it is the *Love Letters of Abelard and Heloise* that stand out supreme in the world-literature of love epistles, as unequalled in their eternal passionate struggle to forgive and forget, and so to merge the human love into the divine.

The *Love Letters of Abelard and Heloise* were written in Latin about the year 1128 A.D., and were first issued as a book in Paris in 1616—nearly five centuries later. The Latin text has been rendered into numerous modern languages of Europe, though as yet we do not know of any translation into an Asiatic tongue. An English version from the Latin—more of a paraphrase than a translation—appeared anonymously in England in 1722 which has been reprinted in Messrs Dent's " Temple Classics ". And lately an excellent rendering of the full text was placed before the English-knowing public by Mr. G. K. Scott Moncrieff, through the publishing house of Guy Chapman. This is practically the first complete version into English of these memorable love letters, and in the result it is a beautiful and strange book ; it is a work of permanent interest to students of psychology and human nature. But Mr. Moncrieff's edition, though sumptuous and a thing of beauty and joy for ever, is issued in an expensive and limited edition,—what is called an *edition de luxe*. The publishers—who have been enterprising enough to have given this great work a suitable form and a worthy expression—would confer a boon on the reading public in the English-knowing world by issuing early a cheap and popular edition of this highly distinguished translation of an immortal work.

Seemingly a very important question at the outset of our study of these love epistles would be that of their authenticity. Whether and how far these letters are genuine it is now impossible to decide. We cannot find trace of any manuscript earlier than the fourteenth century, and that has now disappeared. Mr. Moncrieff does not say from what text he made his

* *The Letters of Abelard and Heloise.* Translated from the Latin by C. K. Scott Moncrieff. (Guy Chapman, 8, Buckingham Street London, W. C. 2) *Heloise and Abelard.* By George Moore. (William Heinemann Ltd., 99 Great Russell Street, London, W. C. 1)

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translation. Was it from the seventeenth-century edition or that issued by Victor Cousin—the French philosopher—in 1849? Nor does he hazard any strong opinion concerning the corruptions of the text that he followed. Meanwhile, their authenticity may be defended, and has been defended, on the grounds that (*a*) no forger would be intelligent enough to forge such excellent matter, and (*b*) that no forger would be stupid enough to make such obvious blunders. But at the same time their authenticity may be attacked on the grounds that (*a*) a forger may be as imaginative as an honest man, and (*b*) that Abelard and Heloise were, if they did write those letters, unlike any other sincere lovers known to history, in that they consistently address the audience and not each other. But then, Abelard and Heloise, in fate and temper, were unique. Thus there is no settling the question. The best we can do is to accept as authentic the parts we like and to discredit as interpolations the tedious, and the commonplace or melodramatic passages. The course here suggested is the more admissible because Abelard, the distinguished theologian, and Heloise, the excellent recluse, have these several centuries been merged in romance. Just as the real King Macbeth is known to legitimate history as a savage chief, the Shakespearian Macbeth is infinitely more interesting; so it is with Abelard and Heloise.

II

Pierre Abelard was born of noble parents in Brittany in 1079. He was designed for the army, but he soon developed a passion for philosophy and dialectics. His brilliant intellect, great gift of exposition, and personal combativeness brought to him early both fame and enemies. He turned on his teachers, attacked both the nominalism and the realism prevalent at the time, and forced his way to the front over the prostrate forms of the older generation. By the age of thirty he was one of the most distinguished and best-hated figures in Europe. About 1118—when he was thirty-eight—he made the acquaintance of Heloise, then little more than a girl of nineteen, and fell deeply in love with her. She was then residing with her uncle, the Canon Fulbert, and Abelard succeeded in getting himself taken into the house and becoming her private tutor. Extremely handsome and extremely famous, he had no difficulty in gaining his way with the emotional Heloise. Many years later he gave a frigid account of the seduction, which has earned him much posthumous unpopularity. Abelard died in 1142 at the age of sixty-three; Heloise died twenty years later. A child was born of their union, and Heloise was taken by Abelard for the accouchment to the house of his relatives in Brittany. The story soon leaked out, and Abelard insisted on a secret marriage. Heloise objected, fearing to damage his career, and employed arguments which are perhaps truly portrayed by Pope in his famous poem on the subject:—

> "Should at my feet the world's great master fall,
> Himself, his throne, his world, I'd scorn them all;
> Not Caesar's Empress would I deign to prove;
> No! make me mistress to the man I love."

But Abelard had his way, and the marriage was celebrated, after which Heloise was moved to a nunnery where

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their love-meetings continued but under circumstances of great difficulty. This is described by Abelard in *letter V.* Fulbert was so furious at his niece being hurried off to a convent, that he burst into Abelard's room, and, while he slept, mutilated him disgracefully. This atrocious incident is the turning-point in Abelard's life. Till now he had been torn between love and fame. Now he lived for fame alone, and his physical tragedy obviously caused him to feel horror at the thought of this sensual adventure in his life. However, he continued to look after Holise, and eventually arranged for her to direct a nunnery, where he himself had previously retired. The idea of seeing Heloise was obviously revolting to him, but he never forgot his responsibilities towards her. Such was the situation when Abelard's autobiography fell into Heloise's hands. She herself, having no love of fame, and having received no physical shock, would have liked to continue the relationship on a romantic plane. No one can but be moved by her opening letters: "And though exceeding guilty, I am, as thou knowest, exceeding innocent. For it is not the deed, but the intention, that makes the crime. It is not what is done, but the spirit in which it is done, that equity considers. And in what state of mind I have ever been towards thee, only thou who hast knowledge of it can judge. To thy consideration I commit all. I yield in all things to thy testimony. Tell me one thing only, if thou canst, why after our conversion, which thou alone didst decree, I am fallen into such neglect and oblivion that I am neither refreshed by thy speech and presence, nor comforted by a letter in thine absence?..... Concupiscence joined thee to me rather than affection, the ardour of desire rather than love." The receipt of this heartrending letter must have placed Abelard in an extremely disagreeable position. He had not, in fact, neglected the welfare of Heloise ; but he had been violently cured of love, and had sublimated his whole life on to a different plane. All memory of his emotional past had become painful to him, and he evidently desired to repress it. This was, no doubt, in part the reason that in the ensuing correspondence he deepens the purely sensual colours of the connection. Also feeling that he can hardly emerge with credit, he adopts an uneasy, egotistical tone. On the whole, he does not come out so badly in the exchange of letters. He could not give Heloise what she wanted, but he makes no attempt to break off the correspondence brutally. Further, his logic-chopping style would not seem so cold to her as it does to us. The tone of the letters changes. They no longer treat of love, but become letters of direction for the management of a nunnery. It was probably impossible for Heloise to be happy, but Abelard may have succeeded in changing the direction of her thoughts, and making her more interested in her new and the only possible life. It is difficult to see how he could do more. He was a man of violent passions, both intellectual and physical, and he was led by both sides of his nature into continual strife. Life was in some ways easier for Heloise, who had a whole-hearted and instinctive character. She had far more charm than Abelard, but he perhaps had the greater virtue.

III

All these factors must be kept in view in appreciating how Abelard, a

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brilliant dialectician, the leader of the Nominalists against the Church party—the Realists—presented himself at Canon Fulbert's house as one who would pay a good price for rooms, the house in which he lived being noisy, and unsuitable to the preparation of the lectures he delivered in the Cathedral cloisters, and how the Canon, foreseeing how he might increase his income and likewise obtain the honour of entertaining a European celebrity in his house, agreed readily to Abelard's proposal and confided to him the direction of his niece's studies. Heloise, the Canon's niece, had just come home from her convent school with a great reputation for learning, and together the twain sat by a table overlooking the Seine reading the Latin poets and the Greek philosophers in Latin translations till "Love made himself of the party with them". Abelard was then thirty-eight, an age at which very often all preceding loves are absorbed in one consuming passion. So it seems to have happened with Abelard, for he tells us that he began to neglect his lectures. His interests turned to songs, lute-playing, and love, and the folk wondered at the change, attributing it to his love for Heloise; and the hearsay at length reaching the Canon's ears, he bade Abelard from the house. But Heloise was now with child, and Abelard, not daring to leave her to make the best terms she could with the Canon, arranged for her flight to Brittany, where she gave birth to her child in the house of Abelard's sister. After the birth of the child Abelard went to Brittany with the intention of bringing Heloise back to Paris and marrying her, but he met with a stout resistance to this plan from Heloise herself, who warned him that if he persisted in the marriage he would compromise his career; and animated by a spirit of prophecy she predicted many misfortunes. But Abelard was not to be deterred, and it must have been fear lest he should fall a victim to her uncle's vengeance that eventually compelled Heloise to follow him to Paris and be married to him in the presence of her uncle and some half-a-dozen friends. The marriage was to be kept secret from everybody, but Fulbert soon began to talk about it to all and sundry; and Abelard, learning from Heloise that she was treated with unkindness, even with harshness, by her uncle (they having parted after the wedding at the church door), arranged that she was to return to her convent and take the veil. The letters, as we have them now, are magnificent reading. Those first two which Heloise wrote after a silence of ten years are perhaps the most moving as well as the most famous love letters ever written, but they are far from being the only ones of interest. What is particularly fascinating is the way in which these letters reveal the characters of both of them. There is no need to condemn Abelard, as the world has always done, for the priggishness of his later or the sensuality of his earlier attitude. We can indeed sympathise with him in his difficulty in finding any answer to that superb outcry of passion, and can understand that the attitude he was honestly bound to assume should probably appear unsympathetic to many who would be moved by the great simplicity and overwhelming directness of Heloise.

IV

The most satisfactory general account of Abelard for English re-

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aders is to be found in Chapter V. of R. Lane-Poole's "*Illustrations of the History of Medieval Thought and Learning*", to which the reader may refer. But to turn to the epistles: the latter part of the correspondence, more than two-thirds of the whole, is taken up with the "rule" for the nuns which Abelard prescribes at Heloise's own desire. It contains much of historical and social interest; but it is the personal romance which will always attract in this exchange of letters, and for this it is the first two which are of poignant interest. The first was written by Abelard—not to Heloise, but to a friend unnamed—and it contains a brief yet complete account of all the mishaps of his varied life up to the time of his Abbotcy in Brittany. Nor, indeed, were his adventures yet at an end; for his flock, a set of wild robber-monks, had several times tried to poison him and were then planning to resort to the steel. This letter fell into the hands of Heloise; and in the second letter she writes to the lover from whom she has been separated for so many years, ever since the violent tragedy that had altered the whole of his life: every word in that letter rings true, it is a direct appeal to the heart. In the first letter there is one passage which has always greatly intrigued their admirers. When Abelard was settled in Fulbert's house as tutor, and had seriously begun the task of making Heloise his mistress, he recounts how "if I found time to compose a few verses, they were amorous, and not sacred hymns of philosophy. Of which songs the greater part are to this day, as thou knowest, repeated and sung in many parts, principally by those to whom a like manner of life appeals". Now, were these songs, it is asked, in French or Latin? Consider the language of this correspondence and the generally learned nature of the communion between Abelard and his love, even in their youth, it seems more probable, that they were in Latin. We know Abelard as a master of both metre and rhyme, as is attested by the Latin hymn-book which he wrote. Heloise's first letter is both beautiful and strong. Its author so abounds in love for her master-lover, her monk-husband, that she will accept anything from him, so long as she has something to accept; will have relations of any kind, so long as there be relations. "For, who among kings or philosophers could equal thee in fame? What kingdom or city or village did not yearn to see thee? .....There were two things, I confess, in thee especially, wherewith thou couldst at once captivate the heart of any woman; namely, the arts of making songs and of singing them, which we know that other philosophers have seldom followed". Which other philosophers have seldom followed! Alas for Abelard, alas for Heloise, but this philosopher commanded an amorous rhythm. And then comes the tremendous injunction: "Write to me, if you will not visit me. I became a nun because I loved thee. God will not reward me, for I did this for love of thee, not of Him. Consider, I beseech thee, what thou owest me, pay heed to what I demand; and my long letter with a brief ending I conclude. Farewell, my all." "My all"! You have only to contrast the addresses of these letters to understand the whole tragedy. Heloise writes: "To her master, my father, to her husband, my brother; his hand-maid, my daughter, his

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spouse, my sister; to Abelard, Heloise" And again she writes: "To her all, after Christ, his all in Christ". And Abelard replies to his wife: "Dearest sister". He beats her down to decorum. He de-personalizes their relations. Finally, if the last letter is his, indeed he reduces their correspondence to a discussion of conventual discipline, in which particular attention is paid to body-clothes and the use of wine. A pedant and a prig, you suggest? A saint and martyr, answers another. The remains of two lovers lie in a single tomb in Paris. The best epitaph would be borrowed from Milton, "He for God only, she for God in him."

V

As the latest translator naively points out, the popularity of these lovers is due to ignorance of the facts that they were actually, though belatedely, married, and that Abelard was not a priest. Mr. Moncrieff, while removing these illusions, ensures the lovers a more brilliant immortality. His translation which, as stated above, is the first yet made into English, is suave, delicate and delightful. There are certain men and women who always run in couples—Nala and Damaynati, Leila and Majnoon, Shireen and Farhad, Troilus and Cressida, Hero and Leander, Paolo and Francesca, Romeo and Juliet—as if it were only together that they could live at all. There are others as famous in the records of love as these—Dante and Beatrice, Antony and Cleopatra, Laura and Petrarch—who can be, and often are, thought of in couples, but who also continue to live on alone by token of some other achievement besides love. But one of the curious injustices of history is that the names of Abelard and Heloise should belong rather to the first class than the second. One would have thought that their achievements separately were great enough to justify the belief that, though perhaps the pity or the scandal of their love would last, it would not be on that alone that their future fame would rest. Yet so it almost is. Abelard, that superlative debater, that overthrower of the mighty, that adversary of St. Bernard, that teacher whom scholars of every nation were willing to follow into the wilderness and poverty—that Abelard is dead. Heloise, whose wise rule became the foundation for all the monasteries for women of her time, who in youth was the wonder of her age for learning, and who, by her life and in spite of her unconquerable attachment to Abelard, was respected and blessed by Popes, Cardinals, Bishops and Saint Bernard himself—Heloise too, as a separate character, is dead. All that is left is Abelard and Heloise, and as Abelard and Heloise they will remain—the Abelard and Heloise of the letters.

It is not surprising, therefore, that the theme of the love of Abelard and Heloise has interested generations of men and women, especially since their *Love Letters* were published and translated into the continental languages and in English. Interest in this subject has never flagged since the seventeenth century and Pope took it as the text of one of the most beautiful and famous poems in the English language. Lately Mr. George Moore in his *Heloise and Abelard* has woven a romance round the theme and the result is a notable addition to historical fiction. But after all, it is neither Pope's poem, nor Mr. Moore's romance that will

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continue to appeal to readers in the same way as the famous and immortal *Love Letters* themselves, which constitute one of the classics of world literature, of absorbing and eternal human interest.

THE LAST CRUSADE

By Mr. G. COOPER. A. I. B.

SINCE Sir Walter Scott utilised the period as a setting for romantic fiction, the "Great Adventure" of mediaeval times has become, so to speak standardised. As, with a large body of the public, serious reading is limited to school age, it is not surprising if the impression left by Christmas gift books has a tendency to persist. When General Allenby entered Jerusalem there were not a few who saw in him the logical successor of Robert of Normandy and Richard Cœur de Lion. Nor was the reasoning that prompted that vision, in the main, faulty. To proceed further with the analogy, however, and to seek the cause behind the Man, it is necessary —or at least advisable—to supplement our first impression by a further study of the problem—particularly in view of the present situation in Palestine. This situation, with a slight change in personnel as regards the contending parties, bears a striking resemblance to that resulting from earlier incursions of European forces into the area. Confining the discussion, however, to the Christian era (as must be done with due consideration of the space available) it will be interesting to trace the causes underlying this similarity.

It would be the confession of monomania to attribute the concerted action of large groups of civilized humanity to one particular motive. It is a risky proceeding in dealing with one human individual, and although 'mob psychology' may explain isolated—and usually, in consequence, abortive—action, it is inadequate as an explanation of a policy that has consistently reasserted itself at intervals through a period of nine hundred years. That such a policy must have its foundations in some common interest is nevertheless obvious, and it is worth while tracing its influence, and through that obtaining a clue to its nature.

The political and economic condition of western and west central Europe at the time of the first crusade has been described in detail by many historians. It is a period, however, singularly poor in valuable historical remains. The wealth of detail is therefore in many cases inaccurate, in some more or less conjectural, and in a few wholly imaginary. By a careful sifting, and with due weight being given to the laborious and skilful research of later historians, it is still possible to obtain a fairly clear idea of the economic influences underlying the more spectacular movements. These are of particular interest in connection with this subject of Jerusalem and of the wider issues its possession raised.

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The religious aspect of the case it is not our province to examine here. Suffice it to say that dissension had raised its hydra-head within the Church. Rome was compelled to adopt the Crusade as a deterrent from these disintegrating forces. [It is interesting to note that the end of the mediæval Crusades coincided with the rise of unorthodoxy.] The principle that there is "nothing like a good old war to get a people to hang together" can be extended—and is extended—to bad wars as well. The Crusade, on the face of it, was a good war, and whoever mooted the idea lengthened the supremacy of the Papal chair by some four hundred years. That the suggestion was prompted from within the Church itself—in spite of the legends of Peter the Hermit* (of whom more anon)—is extremely doubtful. Rapidly as the wealth of the Church had grown, the demands of a luxury-loving priesthood easily kept pace with its income, and this same priesthood, by the same token, was quite unwilling to deny itself any part of those emoluments for the express purpose of regaining possession for the Church of a shrine which, if regained, would inevitably reduce the income to be derived from local, second-rate shrines which *faute de mieux* served as receptacles for the cash out-pourings of mediæval devotions.

As to the 'flower of Chivalry', when analyzed the personnel seems to have consisted mostly of unruly or high-spirited nobles whose overlords or neighbours were only too willing to assist in fitting them out for an Eastern expedition which promised to the Crusader the possible glories of an Asiatic potentate*, and to his well-wishers a prospect of temporary tranquillity at home. Incidentally, as regards their followers, there seems to have been at this period—when intercommunication was difficult, trade negligible, and the practice of agriculture in a most primitive state—what the modern economist would call "a depression in the curve of production." In other words, the men could be easily spared from Western Europe.

At a first glance, the most puzzling feature of these early Crusades is their finance. The commisariat of this vast horde—and, with the exception of one or two isolated cases of well organised and properly led units, the term is not too strong to use—is a problem impossible of solution, if we accept the romantic outlook and attempt to combine it with what we know of the economic conditions ruling at the time in the districts through which these heterogenous forces made their way to the East. It is only reasonable to suppose that the difficulties besetting the return of war-scarred, impoverished Crusaders had some relation to the high-handed depredations they had promiscuously indulged in on the outward journey. Once arrived at their destination, though, this source of supply was stopped, or at least seriously diminished, and imports of foodstuffs were called for which could not escheated at their source of origin. Whence, then, were

* Sir Richard Garnett, LL.D., in his life of Thomas Carlyle, remarks. "M. Rio, the apostle of mediæval sentiment, thought how well his *eau sucree* mixed with Carlyles' usquebaugh as he heard Carlyle award Peter the Hermit the palm over Demosthenes" [p.115]

* "Even the common purpose of the national chiefs, *their intention to conquer and occupy Syria or Palestine*, was a further cause of separation." *Cambridge Mediæval History*, Vol. V. p 273.

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these supplies forthcoming, and by what methods were they financed? The following considered judgments placed in juxtaposition may explain:—

(1) "This trade * was vigorously organized. From the seaports *caravans* (merchant fleets escorted by galleys.) sailed twice a year to the Levant. At Constantinople and the Syrian ports existed colonies of Venetians, Pisans and Genoese, governed in a fashion we should now call extra-territorial, by Consuls or *baili*, with storehouses (*fondachi*) for wares and shipstackle. It was the aim of each city to gain exclusive privilege and turn out its rivals, and much of their best energy was spent in these bitterly fought commercial wars. One rival they overcame: *the Byzantines faded from the sea and from their own export trade.*"

(2) "The Italian or "Lombard" banker was indeed hated abroad, and often at home, for his usury, both fair and unfair. The risk was great, the monopoly hard to break through, the interest usuriously high. Then, although a logical series of exceptions and relaxations was gradually worked out, the trade of money-lending, the taking of interest, was in principle forbidden by Canon Law. The perplexing limits within which interest could be taken were always being over-stepped and we have the curious spectacle of the merchant-class, the factors of the Papacy, making their living by a mortal sin, as they thought it, and perhaps the more extortionate because a reasonable profit in a loan was in theory forbidden."*

Another source of information on this point whence illuminating side-lights can be obtained is Shakespeare's "Merchant of Venice." Although the play was first published in 1600, some of the material of which the plot is composed considerably antedates that. For instance, the incident connected with the bond is narrated in the Latin "Gesta Romanorum" [see Cap. XLVIII of MS. Harl. 2270]. Again, it closely resembles the tale of the fourth day in "The Pecorone" of Ser Giovanni Fiorentino, [first printed in 1550, but written nearly two hundred years before.] Further evidence of its existence contemporaneously with the Crusades is found in a translation of an old ballad of "Geruntus", containing the same fable, included in Percy's "Reliques". The Jew money-lender was a necessary adjunct to the activities of the Catholic merchant adventurer, whose field of operations was then more cramped than in Shakespeare's day.* The character of the operations was just as international in tone, though, as Shakespeare explains it through the mouth of Antonio.

> The duke cannot deny the course of law
> For the commodity that strangers have
> With us in Venice: if it be denied,
> 'Twill much impeach the justice of the state:
> Since that the trade and profit of the city
> Consisteth of all nations."

[Act III. Sc. iv.]

* The cloth trade of Lombardy is here referred to.
* Camb. Mod. History. Vol. V. p. 240.
* Act I. Sc. iii. *Shylock* [speaking of *Antonio*] Ho! No, no, no no—My meaning in saying he is a good man, is to have you understand me that he is sufficient: yet his means are in supposition: he hath an argosy bound to Tripolis, another to the Indies: understand moreover upon the Rialto, he hath a third at Mexico, a fourth for England."

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There seems to be, then, some justification for the suspicion that the protection of the trade routes to the East was in part the object—not of the Cruseders themselves, perhaps—underlying the financial assistance given by the commercial fraternity of the Mediterranean littoral to their altruistic military allies.

The suspicion growing in the reader's mind must not be allowed to formulate definitely, though, without recourse to a more convincing experiment in deductive reasoning and comparative analogy. The developments taking place in other parts of the globe at the time the Crusading spirit was waning must be considered in relation to this waning spirit. Before leaving this part of the subject, however, it is necessary to quote at length to support the reasoning underlying the attitude here adopted towards Peter the Hermit as contrasted with Carlyle's.

Peter the Hermit was one of the most sussessful of the preachers who stirred enthusiasm after the Council of Clermont*. He preached at first in Berry in central France, and afterwards, perhaps, chiefly in the districts to the North and North-east of his starting point. He, like Walter, made his way to Constantinople through Germany and Hungry. He is known to have passed Treves on 10-April 1096, but before he finally turned eastward he preached the Crusade for a weak at Clogne (12-19 April). In South Germany he and his French followers were joined by considerable numbers of Germans gathered from these districts which favoured the Pope in his quarrel with the Emperor. Walter of Teck and Hugh of Tubingen, Count Paletine of Swabia are two of some twenty knights who were their leaders.....Hungary was traversed peacefully and uneventfully as far as Semlin, just on the Bulgarian border. Here the French Crusaders stormed and plundered the town, on the alleged ground of injuries recently done to stragglers.....In Bulgaria, which they now entered, they were beyond the reach of Hungarian retaliation, and having given hostages to Nikita, its governor, they were permitted to purchase provisions in Nis. Here, again, however, trouble arose, owing it is said to the burning of some mills and houses by a party of Germans. Peter's baggage train, including his money-box, was completely plundered by the Bulgarians, numbers of women and children.....were taken captive, and Peter himself and his followers were driven in headlong flight into the woods."

Again :—

"As peter the Hermit still plays an important part in the popular accounts of the origin of the first Crusade, some additional observations regarding him may be permitted in conclusion. His actual role as an early and successful preacher of the Crusade has already been indicated. His legendary history originated, we must suppose, amongst those inspired by his preaching, and who knew him as the originator of *their* Crusade. Along with other legends it was elaborated in the popular songs of the period, the *Chansons de Geste*. From there it made a partial entrance into the narrative of Albert of Aix, and in a more developed form entered the history of William of Tyre. Through

* The reader will now agree, a most appropriate venue !

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William of Tyre it has so fixed itself in modern literature that no historian of mere fact seems able to root it out.

According to legend Peter stirred the Pope and all Western Europe to the first Crusade. The four writers who were present at the Council of Clermont report Pope Urban's words in terms which are quite inconsistent with this representation. Besides, the chief authorities for the history of the Crusade made it clear that Peter began his preaching after the Council and in consequence of it. His journey as far as Constantinople has already been related. In the later stages of the Crusade he appears as a personage of some influence among the poorer classes, but not as one whome the leaders particularly respected.*..... Between Nicaea and Jerusalem he plays a recorded part five times in all. This minor figure is not even an appropriate symbol or representation of the mighty forces, religious, political *and economic*. that created the First Crusade."*

The Crusading convention—if the term may be used out of its present-day contract Bridge monopoly—was continued in the first voyages of discovery that were a feature of the fifteenth century—

[Speaking of Henry of Portugal—"The Navigator."]

"His immediate object was to subjugate and convert the not yet Islamised heathen in the North-West of Africa, beginning with the Senegal River, and to create here a great Portugese dependency, the spiritualities of which were with the consent of the Holy See, to be vested in the order of Jesus Christ, and were destined to form a fund for the aggrandisement of the order, and the furtherance of its objects."

Again—

"The model of conduct and policy affected by Dom Henrique was the heroic and sainted French king who had flourished two centuries before. Louis after ascertaining by disastrous experience the impracticability of driving the Saracens from the Holy Land and Egypt, had sought to convert the Sultanate of Tunis into a dependency of France as the first step in recovering Northern Africa for Christendom."

That this convention did not long survive the success of these voyages is not suprising. Diaz rounded the Cape of Good Hope in 1486. Columbus discovered America in 1492. Vasco da Gama completed a voyage to India in 1499, The overland trade routes lost their significance, and the fact that for nearly five hundred years the Crusading connection slept so soundly as to make the legends of those Mediaeval Knights but a pretty Chriatmas story is but to be expected. What, then, caused the twentieth century press to burst into almost poetic, seemingly inspired, and wholly unnecessary acclamations when Jerusalem was again "delivered"? The jewish Colonial Trust had persued its chequered career for many years without procuring any of that gratuitous publicity that has been so generously accorded to later developments in the same area. The fact was proved, and tacitty admitted, that the Jews were doing

*Reference to previous footnote emphasises the dissimilarity of aim held,
*Camb : Mad : Hist. p 299. vol. V.
*1426.1441

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far too well in other countries to want to exchange cocktails and coronets even for a land flowing with milk and honey. *But*.....with the coming of the internal combustion engine an entirely new factor intervened. The world's production of crude oil was as under.—

	1913.	1921.
Persia. [galls.]	61,100,000	578.042,910
U. S. A. ,,	8,695,618,050	16,526,305,000
do [proportion of world output.]	64·115%	62,576%
British Empire	2·298%	1·813%

The capitalisation and personnel of what may be termed the controling interest in this Production is as under.—

Royal Dutch Co. Capital. Fls. 600,000,000. "From Jan 1,1907 came into intimate asscia-tion with shell Transport and Trading Co., Ltd., as the result of which certain assets and undertaklngs were transferred to two new operating companies [Baafsche Petroleum Mij and Anglo-Saxon Petroleum Ld.*—the latter registered in England." [Stock Exchange year Book 1920.]

Shell-Mex Ld. Capital £6 500,000
Shell Transport & Trading Co., Ld. ,, £43,000,000
Shell Union Oil Corpn. [Market capitalised value. No par value] $70,000,000
Debentures. $49,7,5000
Shell Pipe Line Corpn. $30,000,000

Also—
Asiatic Petroleum Co. Ld. £4,000,000
the board of which consists of—
Viscount Bearsted
Sir H. W. A. Deterding. K. B. E. *
(Mg. Dr.)
Sir R. W. Cohen K. B. E.
F. Godber.
A. Agnew.
A. S Debenham.
J. G. F. de kok*
Dr. J. Th. Erb.*
J. B. A. Kessler.*

And:
Anglo Persian Oil Co. Ld.
Capital £24,000,000.
[Plus £2.000,000 6½% notes. Mar. 1924] Holds 23¾% of the capital of Turklsh Petroleum Co. Ld., 23¾ being held by Royal-Dutch Shell Group and 23¾% by American Group.

This short study can be best concluded, therefore, with a third quotation from the immortal Bard—

"I'will have my bond; speak not against my bond:
I have sworn an oath that I will have my bond;
Thou call'dst me dog. before thou had'st a cause:
But, since I am a dog, beware my fangs."
Shylock in Merchant of Venice Act III Sc. III

*This *Anglo-Saxon* Company's directorate consists of.=
Sir R. W. Cohen. K. B. E.
Sir H. W. Deterding. K. B. E.
Viscount Bearsted and
Messrs. Kessler, de Kok and Samuel.
* Also on the Board of *Royal Dutch Co.*

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THE SEA: A PHANTASY.

By Mr. SYED MEHDI IMAM. Bar-at-Law.

" Many have sung of the terrors of storm,
" I will make me a song of its Beauty ". (Sir W. Watson.)

Who has seen the white waves churned into a phantasy of motion and can deny the magic of their appeal to the brush of the painter or the eye of the poet? When the summer winds have lulled each pulsation, and the heaving ocean is a mirror of stainless blue, who would divine that within its abysmal depths a thousand currents are contending and a thousand springs are bubbling with a resistless energy which will throw the sea into earthshaking convulsions? Yet so it is decreed by Nature's inexorable law that the majesty of the sea's enthroned strength upon the billows must emerge from the fury of the tempest: and the splendour of her brow from the riven cloud and the lightning flash. The storm is the garment of her loveliness, and the thunder the music of her march. Aphrodite, as the Greeks fashioned her, rising from the morning mist and the glistening spray of the Aegean has left the imprint of her presence upon the wave. For when the power of the hurricane has subsided, the sea, morning and evening, sings the song of beauty on the long leagues of undulating sands. She breaks with flowering foam upon the sharpened rock and in sunny ripples in the blue bay. She speaks in grotto and inlet in musical murmurs. She thrills to the cry of the seagull from the hidden hollow or the dipping of the seabird's wing in the frothing surges.

Creatures of glittering scales has she as the handmaids of her adornment. Palaces of pearl are the roof of her repose; and blossoms of seaflower and coral the gardens of her pleasure. The thorn and the thistle have no place in her haunts. No sound does she know save the song of her springs, no voice save the meeting of streams. Her delicate feet walk upon ways paved by no stone; and rough winds touch not her scented tresses. The light of the sea-waves is the flush of her cheeks, and the liquid glance of her streams the loveliness of her eyes.

Moods of her anger are mirrored on the waves: the furrows of her brow enhance her fascination and her charm. Variable as the foam of her tides,—changeful as the shadows of her clouds, she is constant only in the infinite variety of her designs to bewitch the eye. Loveliness sleeps in the warmth of her vesture; and behind the woof of her veil the countenance of Beauty. An elf-like shape she runs upon the winds and palpitates upon the waters. Prospero's rod cannot arrest her nor stay the swift movement of her feet: Nor for all the soft breathings of his enchanted isle will she surrender her serene dominion. No Ariel would she be subservient to command; but an elusive presence beyond the domain of the eye or the ear—a spirit, beautiful and free, travelling in the orbit of time without lord without master.

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THE DISSOLUTION OF HINDU MARRIAGE.

By PANDIT KRISHNA PRASAD KAUL.
(Member of the Servants of India Society, Poona)

THE question of the dissolution of Hindu marriage, was raised for the first time at the annual session of the Indian National Social Conference, held at Lucknow in the year 1924. The subject being new, it naturally created excitement and differences of opinion; but the opponents of the resolution generated a great deal of heat in the course of the discussion, perhaps to make up for the paucity of their arguments. After a prolonged debate of several hours, the proposition was put to vote and declared lost. It came up for discussion again, at the session of the Provincial Social Conference, held at Cawnpore only a few months later. This time the discussion was less heated and the resolution was lost by a lesser majority. The rejection of the proposition by the two successive sessions of the Conference, however, did not lead to its annihilation, on the other hand these discussions set people thinking and the foram of debate was shifted from the platform to the press. In 1927 Dr. Sir Hari Singh Gour introduced a bill in the Legislative Assembly, to provide for dissolution of Hindu marriage, on certain conditions. The attempt was feeble and rather premature. The Bill was summarily rejected as it was bound to be. Yet public opinion has been veering round steadily though slowly, a tangible proof of which was offered at the United Provinces Social Conference held at Lucknow, under the Presidentship of Mrs. Uma Nehru, in March 1929. In spite of strenuous opposition a resolution, in favour of the dissolution of Hindu marriage was carried in the Conference by a clear majority. But the most courageous and momentous step in this direction, has been taken by the enlightened State of Baroda, which only this year has introduced, in its Legislative Council, a Hindu Divorce Bill, providing legal facilities for dissolution of marriage, for those castes of Hindus, who were not entitled to it by custom and for registration of such dissolution amongst those, who are permitted to obtain it by usage. This in brief is the history of this question.

The proposition itself may be stated in the words of the resolution, as it was placed before the social Conference in March 1929 at Lucknow.

"This Conference is of opinion that steps be taken at an early date, to enact legislation to sanction dissolution of Hindu marriage at least in cases of (1) desertion and (2) cruelty by husbands."

In other words it does not mean more than this that in cases where the sanctity of the home has been destroyed by the cruelty and misconduct of the husband and the harmony and felicity of marital relations has ceased to exist or where the wife is leading a life of practical widowhood and is in a helpless position, because she has been deserted by her husband for no fault of hers, she should be afforded relief by law and permitted to get her marriage dissolved, and begin life anew if she so desired.

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If we would set aside our preconceived bias for a moment and do a bit of clear thinking, we shall have to concede that this proposition is nothing but a corollary to the resolution of widow marriage, which the champions of social reform, have been passing year after year from the platform of their Conference. One can very well appreciate, though one may not agree with the viewpoint of those conservative minds, who from the very start make a dead set against any change or reform in our social life and cling to the age-long ways and customs of the days of Manu or swear by Sanatan Dharma. But how those champions of the cause of women, who enthuse on the need of women's education, declaim against the evil customs of Purdah and Early Marriage, earnestly plead for widow marriage and are further prepared to concede to women the rights of inheritance on the basis of equity and fair play,—in short, who advocate equal rights and freedom to women, can sum up courage to oppose and that too vehemently, such a modest and reasonable demand, passes one's comprehension. We have armed women with the most effective weapon of political warfare in the right to vote, we would not mind to concede to them a fair opportunity for participating in the administration and the governance of the country, along side with us ; but we resist and obstinately resist their demand to have even restricted freedom, to pursue their legitimate and undisputed vocation of motherhood, in decent and clean environments. Could perversity go farther ?

That it is a legitimate and growing demand admits of no doubt. Mr. M. R. Jaykar, one of the foremost pillars of the Hindu Sabha and Hindu Sangathan movement, speaking from the Presidential Chair of the Indian National Social Conference, at Calcutta in December, 1928 said, "Women demand that the present day laws relating to divorce, remarriage, and maintenance which in their opinion, are foolish, irrational, and one-sided, should be altered in accordance with the requirements of modern society. In many places the cry has gone up for the right to apply for a divorce under certain conditions, not inconsistent with Hindu scriptures. They are aware that marriage is a sacrament, but feel that even under orthodox conceptions of marriage, the right to divorce will have to be conceded under conditions which have a foundation in Ancient Hindu law. If marriage is a religious sacrament it can only be performed once. Sacraments are not intended to be repeated as often as a well filled purse can desire. A sacrament is usually bilateral. Women contend that men have broken through their obligations. They urge that if a man can marry as many times as he likes, why cannot a woman separate herself from such a person. It is difficult to give a rational answer to this question.....Women claim that if in Ancient India remarriage could take place in such cases *e.g.*, (1) owing to husband's impotency (2) disappearance (3) incurable disease, there is no reason why at least a divorce should not be permitted now. There is no doubt that the present day law is deplorable in many ways ; for instance, it allows the right to ask for a dissolution of marriage to a husband, who has changed his religion. His wife in her old faith however cannot do so. This may seem strange, but it is one of the anomalies of the pre-

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sent day legislation.....These are all important questions relating to women's rights. I have touched only a few of them, to indicate the nature of women's grievances. The discontent amongst women is growing and unless legislation is taken up in proper time a stage may be soon reached when they will openly rebel and perhaps carry the rebellion into the peace and harmony of domestic life. It will be wise therefore to help this movement rather than let it drift into futile and bitter channels." Signs are not wanting to warn us, that the stage which Mr. Jaykar has referred to above is soon approaching. In spite of strenuous resistance of our social reformers to the demand of the dissolution of marriage, women have taken up the question in right earnest. During the last few weeks, the demand for divorce, has been put forward from the platforms of at least four Conferences of women. It was passed at Madras and Benares, withdrawn under pressure at the last moment at Lucknow, and defeated at Cawnpore. And what is more significant it figures prominently on the agenda of the All-India Women's Conference to be held at Bombay at the end of this month. News also comes from Lahore that during the last Xmas week, Dr. Lakhshmipati Bai, presiding over the All-India Mahila Conference and Mrs. Vidyavati, as president of the All-India Aryan Ladies Conference have raised their voice in support of the demand for divorce in unequivocal terms.

The opponents of the proposition base their arguments mainly on two objections. First, that the marriage amongst Hindus is not a contract, which can be easily set aside, but a sacrament which binds two souls together for life and the tie is held sacred even after death. Secondly, granting that there may be a few cases of hard-ship such as desertion and ill-treatment of Hindu wife, this is not sufficient reason to change the law. Hard cases make bad law. Let us closely and dispassionately examine these objections. I may observe at the very outset that I do not profess to make out a case for dissolution of Hindu marriage on the basis of Hindu Scriptures only. Nor do I pretend to have much knowledge of the Shastras. I plead for equity and fair play on a rational basis. But as this argument of sacrament is very persistently and seriously advanced, it should be closely analysed. The word sacrament, in connection with Hindu marriage is generally used with much looseness and not a little of mawkish sentimentality, if I may be permitted to use the phrase. If by sacrament we mean that marriages amongst Hindus have been performed since ancient times and are being performed even today under priestly rituals and with religious ceremonies, no sane minded man is going to dispute it; nor is it being pressed that we should give up our time immemorial rituals and ceremonies if we do not want to do so. But if it is seriously contended that sacrament is used in the sense of indissolubility of marriage tie then it is emphatically refuted. Under the fabric of all the priestly rituals and ceremonies which go by the name of marriage there is a very solid foundation of contract. Otherwise how can it be explained that those Shastric authorities on which our opponents rely; while prohibiting a second marriage to a woman during

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her whole life time and under all circumstances, have permitted an unlimited license to a man to marry as many wives, as he wishes, at the same time. This would be killing sacrament with ridicule. The sacrament which binds two souls together can only be bilateral and not unilateral. Not one but several illustrations can be given from the prehistoric period of ancient India, where marriages were made clearly on a basis of contract and with little semblance of sacrament. The story of Urvasi and Pururava in Rigvedic times, the marriage of Dropadi with Pandavas during the period of Mahabharata and the romance of Nala and Damayanti bear ample testimony to my contention. Urvasi broke the marriage and left her husband, because he had failed to perform his part of the contract and keep his promise.* The Pandavas had got to keep a contractual relationship amongst themselves as well as Dropadi, and Arjun had once to be temporarily banished because he had failed to abide by the terms of the understanding of the contract. It must have been a usage in those days for a wife to get a second husband, in case of her first husband's disappearance for a considerable period, otherwise, how could have Damyanti declared a second *swayambara*? I go further and assert without any fear of contradiction, that not only marriage amongst Hindus has not been proved to be a sacrament, in the real sense of the term, but valid and clear authorities are to be found in our Shastras, which amply prove that a marriage could be dissolved and a wife was allowed to contract a second marriage under certain conditions. I quote below from Mr. Ranade's paper "On Vedic authorities for widow marriage published in the volume called "Religious and Social Reform."

Prajapati :- If she is a girl widow, *or has been abondoned by her husband by force or violence*, then she is fit to be taken as a wife by any man upon a second ceremony of marriage.

Katyana:— If a husband is of another caste or a Patita or a eunuch or of *bad disposition* or belongs to the same gotra or is a slave or *is afflicted with chronic malady*, in all such cases a Kanya *i. e.* daughter, though the marriage rites have all been performed, is fit to be given in marriage to another person with ornaments and clothing.

Vashishta :—If he comes of a low family or *is evil disposed* or is afflicted with *epilepsy* or is diseased or is an actor or belongs to the same gotra in all these cases the daughter though given in marriage may be wrested back and given again.

Even Manu whose authority governs the present day Hindu law has prescribed five conditions under which a wife can marry a second time. One of these conditions is desertion by the husband.

Even more explicit evidence on the subject is forth-coming from the Arthshastra of Kautilya, brought to light very recently.

"In married life, the subjection of woman was admitted. A certain degree of scolding, stopping short of indecent abuse, three strokes from a bamboo bark, a rope or with the palm of the hand, might be used, to teach manners to refractory women. Cruelty

*Rigvedic Culture by Ammarh Chandra Dass P. 101.

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to husbands was punished with the same indignity. But neither scolding nor strokes were prescribed to bring husbands to manners or humanity. Yet all hope of relief from domestic unhappiness was not shut out. Divorce, conspicuous by its absence from modern Hindu law, was permitted on the ground of mutual enemity with the consent of both parties. Apprehensions of danger from either partner justified the other in claiming divorce. Hatred on either side was a ground for separation, though not for a regular divorce. Transgressions of decorum and slight lapses on either side were punished with fines and in certain cases with whipping. Not only may widows freely remarry, but wives are permitted by Kautilya to contract temporary unions in the event of prolonged absences and uncertainties of the where-abouts of their husbands. Kautilya on the whole favours monogamy (Vide Dr. Beni Prasad's "Theory of Government in Ancient India" P. 99.)

All this goes to show that not only have our Shastras given definite and clear injunctions for dissolution of marriage under certain conditions, but divorce was actually permitted by law and was prevalent at a period, somewhere about the 2nd or 3rd century A. D. That it is prevalent and customary even today on a large scale amongst the so-called lower classes of Hindus, is a fact which cannot be disputed. Thus the objection that marriage amongst Hindus is a sacrament and our Shastras do not allow dissolution of marriage under any circumstances falls to the ground.

Now let us take the second objection, *i. e.* the cases of desertion and ill treatment of wives are so few and far between, that it would not be justifiable to change the law for this sake. At the face of it the objection seems to be plausible and it is really difficult to refute this argument by quoting chapter and verse in proof of the contrary. Purdah screens the dusty cobwebs of our domestic and social life so effectively that it is next to impossible to throw any light on these. No statistics are available; nor is it possible to make any comprehensive investigation in these matters. One can cite only such cases which have already got notoriety through the newspapers or law courts; or make use of such information which can be safely given publicity. A case of very ugly and shocking nature was reported by the newspapers of the Panjab and United Provinces, some two years back, in which an innocent and inoffensive girl wife was actually butchered by her mother-in-law and husband who was a student of law and belonged to a middle class family. Almost about this time another case of a decent Gujrati family was published in the newspapers in which a young man, though having a Hindu wife at home, had married a Parsi girl, for whom he cherished intense love. It may be said to the credit of the Parsi girl that she was prepared to accommodate the first wife of her husband but the sense of self-respect in the Hindu girl, did not allow her to share the husband with her rival. A case of unbearable torture and suffering came up before the Allahabad High court only some time back, in which the wife after having been given a thrashing by her husband was locked up with her two children in a small room and was starved for three days. Some how she got herself released and finding life unbearable threw herself and her two

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children in a well near by. The children died but she was taken out. She was charged with murder and sentenced to transportation for life with a recommendation for mercy. No doubt these are extreme cases and limited in number. But for every such extreme case, there are dozens of cases of a similar nature, though not of the same intensity which come up before our law Courts but are never reported by the newspapers. Besides there are hundreds of cases of ill treatment and desertion of a Hindu wife which never see the light of day, either because the wife is too helpless to take action against her husband or a sense of shame prevents her from making an exposure. It is not a rare occurrence now that some of our youngmen, who are sent to western countries for education return with European wives and the Hindu wife is left to lead a life of practical widowhood, at her parents' house. It is an open scandal that a Kulin Brahmin of Bengal marries several girls at the same time for each of which, he gets a handsome amount of money from his father-in-law but he never keeps more than one with him. The rest are deserted. Some of those wretched girls commit suicide, several seek redemption by going out of the Hindu fold and many bid good bye to their homes and take to the life of the streets. And yet our conscience is not aroused. Perhaps we are waiting for the appearance of another Miss Mayo, who would put us to shame, by exposing the hidden deformities of our social life to the public gaze of the civilized world. The Kashmiri Pandits' community, outside Kashmere, in the rest of the country, does not contain more than eight to ten thousand souls. Investigations of only two individuals interested in the question have been able to unearth sixteen cases of deserted wives in such a small community. If more thorough investigations on some systematic lines are made, in all probability this number will be easily doubled. Leaving aside the actual cases of desertion, if we take those cases also in consideration in which wives are subjected to all sorts of indignities and cruelties and still are compelled to stay with their husbands it would not be an exaggerated estimate to put them at a figure double than that of deserted wives. Thus the total number of such distressed wives would roughly amount to one hundred. Now out of a total of ten thousand about five thousand would be males and five thousand females. If we put the number of unmarried girls and widows at about two thousand five hundred, the number of wives woud be reduced to two thousand five hundred only. Surely if one hundred wives out of two thousand five hundred *i.e.* 4 p. c. are leading a life of misery and helplessness, can it be said that the evil is of such a trifling magnitude that we can shut our eyes to it and rest contented with a clear conscience.

During the last few years a large number of Widows' Homes have sprung up in the country. Besides several institutions for the education of adult women, have also come into existence. Efforts were made to get information from these homes and institutions about the number of deserted wives, who may have taken refuge under their roofs. I regret to say that these efforts have not succeeded to any appreciable extent, on account of the apprehensive and secretive attitude of the authorities of these

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homes and institutions. Most of them have not replied; only a few have given the desired information. But whatever information has been available, is of utmost value. I have been authoritatively informed that the number of deserted wives in the Lucknow Widow's Home, managed by Dr. T. Bahadur, is roughly speaking about 45. p.c. It is estimated, I mention on the authority of one who is in close touch with these institutions, that the number of deserted wives, in the different Widows' Homes at Lahore would not be less than 20 p. c. The total number of inmates at the Poona Seva Sadan, including unmarried Girls, wives and widows, is 290; of these the number of deserted wives is 30. The total number of inmates at the Madras Seva Sadan is 65; of these 25 are unmarried girls 20 are widows and as many as 18 are deserted wives; 2 being wives sent by their husbands for education. These figures are by no means exhaustive or conclusive. I have given them here by way of illustration. But these illustrations bear ample testimony to my contention that the number of such Hindu wives, who have been either deserted by their husbands or are being ill treated at home is not as meagre, as the opponents of the proposition make it out to be. It is striking enough to compel our serious attention.

So far, I have dealt with the statement of the case for dissolution of marriage, the support that the demand has so far enlisted on its side and the main objections that the opponents of the proposition raise against it. Now I would consider one or two constructive proposals in relation to this question. My first suggestion is that the Indian National Social Conference and its constituent branches should now take up the question in right earnest and should not fight shy of this demand. The women have already begun to claim and press for this right and as the time passes on the demand for dissolution of marriage, from the side of the women, is bound to grow. As Mr. Jayakar, has very prudently pointed out "it will be wise to help the movement rather than let it drift into futile and bitter channels." The second suggestion is that some prominent leader and reformer like Mr. Jayakar should introduce, at an early date a private Bill for the dissolution of Hindu marriage in the Legislative Assembly, on the lines of the Hindu divorce Bill of Baroda. The Bill which is going to come up for discussion before the legislative council of Baroda some time next month, and in all probability is going to be passed by that body, is a very comprehensive measure. It embraces almost every aspect of the question and provides for dissolution as well as nullity of Hindu marriage. It also deals with the custody of children, alimony and the grounds of judicial separation. I am afraid, I cannot discuss that measure here at length for want of space; those who may feel interested enough in the question, I believe, can get a copy of the Bill from the judicial secretary of the Durbar from Baroda. However, I would point out one or two important modifications, which in my opinion will be obsolutely necessary if we are going to frame our Bill on those lines. In chapter II of the Bill, dealing with dissolution of marriage, the grounds of dissolution are stated in sec. 10 as follows:—A major husband or wife, or in case of minority the next friend may bring a suit in court for obtaining a decree of dissolution of marriage upon one or more of the following grounds:—

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If the husband or wife against whom the suit is brought (1) has disappeared for seven years (2) has become a recluse (3) has been converted to another religion (4) gives consent to such dissolution of marriage being childless for five years, after cohabitation has commenced. (5) is guilty of cruelty (6) is guilty of desertion without reasonable cause of his wife or husband as the cause may be for more than three years after cohabitation has commenced. (7) has ceased to cohabit as husband and wife for more than three years on account of incompatibility of temperament. (8) has been addicted to the use of intoxicants for more than three years and thereby is unable to fulfil the marital obligations. (9) is sentenced to life imprisonment by the final court of appeal. Additional grounds for a wife to bring suit are :—(1) if the husband be impotent, (2) is convicted of rape (3) commits unnatural offence.

Additional grounds for husband to bring suit are :—If the wife (1) commits adultery (2) has committed bigamy (3) was pregnant at the time of marriage by a person other than her husband and that fact was not known at the time of marriage to the husband, his parents, or guardian marrying him. Now, two things would strike as significant even to a cursory glance. The first is that while divorce is being introduced the institution of marriage has not been legally declared monogamous. The second is that adultery by wife has been declared a ground of dissolution of marriage but adultery by husband has not been declared so. This is not merely an act of omission. Perhaps it has been done so purposely with a view to placate the Hindu sentiment. But in my humble opinion in such matters of vital concern, we should be guided more by reason and equity than sentiment. When we are going to introduce divorce, marriage must be legally declared monogamous particularly when concession has already been made to the Hindu sentiment by adding such a superfluous ground for dissolution as No. 4 in the section quoted above. Further if adultery is a crime or sin for a woman how can it be otherwise for a man and if it is to be a ground for dissolution in one case, it should be so in the other case also. Besides in my opinion "Incurable Insanity" should also be added as one of the grounds of dissolution of marriage. The Bill mentions it later on as one of the grounds of judicial separation but curiously enough not amongst the grounds of dissolution. But these are matters of detail. When a Bill is introduced in the Legislative Assembly and is published for criticism wiser heads than mine will have to say a lot about its details and we would be able to thrash it out at our leisure. For the present it is enough that we may concede to the principle of dissolution ; details do not matter.

Before I conclude, I may passingly refer here, to a very common objection raised in this connection by almost every one, who is opposed to this reform, but which in my humble opinion does not carry much weight. And it is this' "Look at America! Look at Russia ! what havoc divorce is playing with the very existence of family life and the sexual morality of the people in these countries! " I have studiously avoided a discussion here, over the fundamentals of ethics or the controversy of equality of woman with man. I have purposely limited the

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scope of discussion to a single issue of social reform ? and I am going to stick to that posion. But I may be allowed to say this much that the rapidly increasing rate of divorces in America or the drastic changes of marriage laws in Russia, do not necessarily indicate or conclusively prove that marital relations there are becoming increasingly immoral. Increase in divorces is a symptom, not a causation, of the great changes that are happening in the social fabric of these countries. They are raising bigger issues there. In fact they are challanging the very standards and the fundamentals of the present day civilization. It is a mistake to confuse this revolution in feelings and environments of the social and economic life of these countries, pregnant with vast changes and vital consequences, to the present civilization, with our parochial views on sexual morality. The question has to be studied in its entirety and dispassionately. To those who may feel interested enough in the question, I would make a request i.e. they may obtain and peruse a copy of an admirable treatise on on " Divorce, A Study in Social Causation" by James P. L Lechten Berger A.M., Assistant professor of sociology of the University of Pennsylvania. This thesis was submitted in partial fulfilment of the requirements for the degree of doctor of philosophy, in the faculty of political science of the Columbia University and I believe can be obtained from the authorities of that University.

N. B. This article was written several months ago. since then the Council of Baroda State has passed the Divorce Bill in a modified form.

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SOME THOUGHTS ON INDIAN ARCHITECTURE.

BY SIR C. V. RAMAN.

NATURE herself is the greatest architect of all. The investigations of crystallographers and of the physicists have revealed the amazing skill with which she builds her structures. The architecture of a crystal reveals both in its exterior form and its internal construction an eye for beauty rivalling that of the greatest artists and an appreciation of geometric principles such as even Euclid could never claim. When she chooses to exert herself, as for instance, when she builds a sparkling diamond out of the blackest coal, her technical perfection of finish puts even the Taj to shame. In the inanimate world of crystals, Nature shows an infinite variety of form, but she is restricted by the severity of her mathematical laws. To witness her highest efforts, we have to pass into the world of living things and see the delicateness of touch and the exuberance of fancy with which she fashions the tendrils of a creeper, the opening buds of a flower or the grace and strength of the trees and wild animals of the forest.

It follows that Nature herself is the greatest inspirer of man in architecture. To build a shelter from the sun and rain is a necessity for man. But he would be untrue to himself and to Nature if he did not seek to make the dwelling worthy of himself and express in its design an appreciation of beauty and a sense of the fitness of things. It is no accident that the highest architectural efforts of man have usually been reserved for houses of worship, for it is inevitable that man's deepest emotions express themselves in appropriate surroundings. But for architecture to exhaust itself in building temples or memorials for the dead is a negation of its real purpose. The spirit of the builder should exhibit itself also in dwellings intended as a home or for the daily task of life. Only there can the subtle influence of the environment make itself felt in the spirit in which the daily life is lived or the daily task is done.

India to-day, if she is to be true to herself, must seek to find her own soul in architecture. Scattered over her length and breadth, we find priceless vestiges of her ancient glory in "viharas" and temples built by her pious monarchs and in the magnificent relics of more recent Mahomedan rule. India can proudly claim these as her own, built by men who claimed India as their home and who sought to express in brick or stone or marble the spirit of her age-long culture. If history teaches us anything, it teaches us the immense strength of the civilization of India which has conquered and made vassal even those who have sought to destroy or enslave her. The waves of invasion which passed over India left the essential continuity of Indian culture and the essential solidarity of the sub-continent unbroken. It is this essentially Indian culture that has expressed itself in the architectural monuments of India, and it is in

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these remains of the past and in the ever present spirit of Nature, that we must seek to find the inspiration which will maintain and enlarge our architectural heritage.

If there is any aspect of aesthetics which has an intensely practical value, it is architecture. A recently published symposium on the Benares Hindu University illustrates my meaning. This volume contains a series of illustrations of the buildings of the University and reviews of its activity by the various eminent persons who visited it. It is easy to trace the subtle influence of the distinctively Indian and very striking architecture and lay-out of the buildings of the University in inducing the tone of enthusiastic admiration of the University which pervades the pages of the symposium. A Hindu University of Benares, housed otherwise than it actually is, would have left the visitors cold and would have failed to elicit the enthusiastic sympathy and support which it rightly claims and receives. Mr. Srish Chatterjee has done valuable service by his advocacy of the Indianisation of the architecture of both public and private buildings. In my opinion, this is a subject of vital importance which should receive the earnest attention and practical support both of public bodies and of private individuals throughout the country. By practical examples Mr. Chatterjee has shown what can be done even with the restricted opportunities at present available. An enlargement of those opportunities is much to be desired. The endowment of a scheme of education in architecture with a special Indian outlook may be commended as an object worthy of public or private generosity. Such education is much needed in India at the present day.

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CHRISTMAS IN LITERATURE

By PRINCIPAL J. R. BANERJEE.

CHRISTMAS means the Church-festival of Christ. It is the season for commemoration of the birth of Christ. It has been known as Yule-tide, or simply Yule. Thus Drayton says :—

And at each pause they kiss ; was never seen and rule.
In any place but here, at bonfire, or at Yule.

Tennyson in his poem 'The Epic' says—

On the Christmas Eve,—
The games of forfeits done—the girls all kissed.
Beneath the Sacred bush and past away.

So the season is associated with kindly thoughts and feelings, social and family unions and gatherings. It is a time of joy and concord, peace and goodwill. But it has a deeper significance still. The thoughts connected with the birth of Christ have been enshrined in prose and verse. Reference may be made to Milton's *Ode on the Morning of Christ's Nativity*, Irving's *Sketchbook*, Dicken's *Christmas Carol*, Tille's *Yule and Christmas*, Brand's *Popular Antiquities*, *Collection of Carols* printed by Wynkyn de Worde, Christmas Carols by W. Sandys, Saboly's *Recueil de Noils Provenceaux*, Wentworth Webster in *Gypsy Lore Journal*, Vol. I, Tennyson's *In Memoriam* and Browning's *Christmas Eve*.

"Ringing in the True."

Tennyson represents the spiritual aspect of the season very forcibly in *In Memoriam*.

For who would keep an ancient form
Thro' which the spirit breathes no more ?

He sings in an optimistic vein. The old year is dying at the Christmas season to usher in the New Year or era with its joys, love of truth and right, the common love of good and peace, etc. It is to ring in the Christ that is to be that the old year is to be rung out.

Ring out the false, ring in the true
Ring in redress to all mankind.
Ring in the nobler modes of life,
With sweeter manners, purer laws.
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand.

But while Tennyson brings out in bold relief the moral and spiritual significance of Christmas, the Lordship of Christ, the disappearance of feud and strife, the triumph of truth and right, the ushering in of peace, and the disappearance of all that is opposed to the acknowledgment of and belief in the Lordship of Christ, he does not forget the geniality and social festivities associated with the season.

But fetch the wine
Arrange the board and brim the glass.

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Love and life.

Browning with his deeper spiritual vision than Tennyson's, in his poem *Christmas Eve*, after much reflection, as to what to believe about Christ and the reason for that belief, finds it to be certain that though the vision of Christ may not be clear, there is a close connection between Love and Life, and the reality of Christ as the Lord of Life bursts upon the soul bathed in a flood of love :—

> Believe in me,
> Who lived and died, yet essentially,
> Am Lord of Life. Whoever can take
> The same to his heart and for mere love's sake.
> Conceive of the love,—that man obtains
> A new truth.

Browning is right. The Christmas message essentially is that any one who loves love—aye the wonderful love of Christ—realises intensely that Christ is the Lord of Life. To him Christ is no mere myth. His life becomes transfigured and transformed by the pulsing of a new life born of contact with the Lord of Life and he becomes a new man, lives a new life, by the dynamics of Christ's all-encompassing, all-purifying, and all-saving love.

Inspiring Angel.

Dickens in *A Christmas Carol in Prose, being a Ghost story of Christmas* teaches that the Christmas message is that the spirit of goodness and humanity should be diffused. Lord Jeffrey wrote to the author, "We are all charmed with your *Carol*, chiefly, I think, for the genuine goodness which breathes all through it, and as the true inspiring angel by which its genius has been awakened." Scrooge in this work is "a wrenching, grasping, scraping, clutching, covetous old sinner." His nature is transformed by a series of visions which he has in a dream on Christmas Eve.

Man's Redemption.

In conclusion, Milton's grand thoughts couched in musical and soul-thrilling words as recorded in the *Ode on the Nativity* may be cited. They bring out fully and forcibly the significance, attached by us, Christians, to the birth of Christ, the advent of the Lord. Christ's coming into the world signifies the Incarnation, the reign of Peace, Truth and Justice, the disappearance of sin and Non-Christian gods, and the redemption or salvation of mankind. These are the blessings associated with His birth.

> That glorious Form, that Light unsufferable.
>
> And that far-beaming blaze of Majesty
> Wherewith He wont at Heaven's high council-table,
> To sit the midst of Trinal Unity,
> He laid aside ; and, here with us to be
> Forsook the courts of everlasting day,
> And chose with us a darksome house of mortal clay.
> But He, her fears to cease,
> Sent down the meek-eyed peace.
> But peaceful was the night
> Wherein the Prince of Light
> His reign of peace upon the earth began :
> The winds, with wonder whist,
> Smoothly the waters kissed.
> And leperous sin will melt from earthly mould.
> Yea, Truth and Justice then
> Will down return to men,
> Orb'd in a rainbow.
> The Babe yet lies in smiling infancy
> That on the bitter cross
> Must redeem our loss.
> He (Osiris) feels from Juda's land
> The dreaded infant's hand;
> The rays of Bethlehem blind his dusky eyes;
> Nor all the gods beside
> Longer dare abide.

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MOTTO.—A reviewer of books is a person with views and opinions of his own about life and literature, science and art, fasion, style and fancy, which he applies ruthlessly or pleasantly, dogmatically or suggestively, ironically or plainly, as his humour prompts or his method dictates, to books written by some body else. The two notes of the critic are sympathy and knowledge. Sympathy and knowledge must go hand in hand through the fields of criticism. As neither sympathy nor knowledge can ever be complete, the perfect critic is an impossibility. It is hard for a reviewer to help being ignorant, but he need never be a hypocrite. Knowledge certainly seems of the very essence of good criticism and yet judging is more than knowing. Taste, delicacy, discrimination—unless the critic has some of these, he is naught. Even knowledge and sympathy must own a master. That master is sanity. Let sanity for ever sit enthroned in the critic's armchair.—*The Rt. Hon'ble Augustine Birrell; M. P., on "The Critical Faculty."*

A CHALLNEGING BOOK ON INDIA*

By Mr. V. B. METTA.

THIS is one of the most challenging books on India which has appeared in recent years. The author cannot be denied the right to express his views on the Indian problem on grounds of ignorance. He is not a mere tourist who went to India during a cold season and wrote his book. He was in the Indian Medical Service for more than a quarter of a century. Nor can he be called an Indophil like Miss Margaret Noble and such other writers, for he does not feel any attraction towards the Indian ideals of life and conduct. He does not even pretend to have treated the Indians better than did his fellow officers while he was in India. He says he is a lover of fair play, of justice, of humanity. If Britishers do not agree with him, he would be glad to know what facts and personal experience they can bring forward to refute his statements.

We shall not try to refute or agree with the author's statements. We shall only give a brief summary of the main ideas in his book and the remedies which he suggests to create better feelings between India and England.

There is no parallel in the whole of human history to the haughty aloofness which the British have maintained towards Indians. The French, Russians and other European conquerors of the East come far more in contact with the Asiatic races whom they govern than do the British. And the English have not only kept aloof from the Indians, but treated them with the utmost contempt, as if they were less than human. The author retails a number of incidents which he personally saw, and the conversations which he heard between Britishers to prove his statement.

There is no Magna Charta, no Habeas Corpus and no Sermon on the mount for the Britisher in India. If any other people had been treated as the Indians have been treated by the British they would have rebelled long ago. But the Indians—thanks to their patience and their pacific nature—have not yet done so. The East India Company used to send back to England any Britisher who acted in such a way as to render the British rule in India unpopular. But the Government of India under the British Crown does not do so.

Must England Lose India? By Lieutenant-Colonel Arthur Osburn. Knopf London. 7-6.

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Colonel Osburn is of the opinion that the overbearing attitude of the British is due to the public school system of England, a system which gives opportunities to the physically strong to bully the physically weak, encourages snobbery, brutality, and caddishness of the very worst sort.

British advocates of the British rule in India say that India has made great progress under British rule. But the author points out that other Asiatic nations—Japan, China, Turkey, and Persia—which have not been under British rule, have progressed as much if not more than India.

The author's criticism of Miss Katherine Mayo's *Mother India* is interesting. Granting for a moment that the state of Indian society is as bad as she paints it, whose fault is it if not of the British, he asks. They and they alone are to blame if such evils exist in the country after two centuries of their rule. The evils of Indian society he argues are the result of poverty—appalling, heart-rending poverty—ignorance, and lack of sanitation. If the British Government really wanted to improve India it could have spent more money on education and sanitation and less on the army, Britishers' pensions, etc. But it has not done so.

Indians, says Miss Mayo, are weak, because they are immoral. The Pathan, points out Colonel Osburn, is far more immoral than the Bengali and yet he is not weak. He also points out that child marriages and the injunction against widow remarriage in Indian society are due to economic causes; the extreme poverty of the people. He also points out that there are more commandments east of Suez than west of it. Orientals are less dirty than the Europeans; they wash their hands before taking their meals. They also show more mercy to their enemies, are less cruel to animals, and forbid the use of alcohol.

He ends up his criticism of Mayo's book with the remark. "It is safe to say that there is no cruelty, degradation, or vice existing in India which could not be matched by equally abominable things in at least fifty of the larger cities in England and on the European Continent."

The author appeals to the Government of India to stop employing Indian spies and *agents provocateurs* to create communal dissensions. He also wishes that unimportant Indian news should not be exaggerated and cabled to British newspapers.

He has very little to say in favour of the Indian police, which, helped by the army, make the continuance of the British rule in India possible. It is unfair, he argues, to give so much power to the police and make it impossible for anyone to complain against it. (Since the book was written the Simon Commission Report is out, which, among other things, suggests the transference of the departments of law and order to provincial government.)

The author considers it unreasonable that Indians should not be allowed to carry arms, seeing that thousands of them are killed every year by wild animals, who also do a great deal of harm to the crops. If Indians are allowed to carry rifles they would not only be able to safeguard themselves and their crops but also be able to defend themselves against the frontier tribes in case those tribes invade India. The right to carry more rifles by Indians will not help them to rebel against the British who have machine guns, tanks, aeroplanes and railways at their command. Then again the army in India is recruited in such a way that unity for mutiny is not possible. A Hindu regiment contains Mohammedans and a Mohammedan regiment contains Hindus.

He regrets the total lack of sympathy and interest which British women show towards Indians. He wants them to help Indian women in their attempts to improve themselves.

He is amused at the idea that if there is any communal quarrel in India, the

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British at once hasten to proclaim to the world that Indians are not fit for self-government. And yet they—the British—do not say the same thing when the Greeks, Bulgarians or any other European people ill-treat one another.

The following is a brief summary of the remedies which the author suggests if England wants to prevent a revolution in India.

(1) Every Englishman before going out on service to India should pass a test in the elementary history of India and two main religions.

(2) No Englishman should be allowed to say anything contemptuous about Indians in public or private.

(3) The punishment for striking an Indian should be the same as for striking a soldier in the army.

(4) Britishers, who after a few year's stay in India, have been found temperamentally incapable of getting on with Indians should be sent back to England.

(5) A Habeas Corpus should be enacted and respected in India.

(6) Indians should be given every opportunity to reconstitute again their communal institutions which has been partially or completely destroyed by the British.

(7) Indians should be encouraged in all manly exercises and the Boy Scout Movement should receive Government recognition.

(8) No exportation of food stuffs should be allowed until the price of food has fallen so far that there is a danger of food being wasted.

(9) Every Englishman living in India should be obliged to pass an examination in the language of the province in which he is living or in Hindustani.

(10) A knowledge of Indian history, art, life and economic difficulties should be spread in England by means of lectures, films, and books.

(11) Taxation must be reduced. Military expenditure and the expenditure on New Delhi should be reduced, and more money should be spent on health and education.

(12) The salaries of British officials in India should be reduced. If French officials in France's Asiatic and African possessions are paid between £500 and £1,00 there is no reason why British officials in India should be paid more.

(13) Missionary propaganda at public and preparatory schools in England against Indian immorality should be discontinued.

(14) The Indian police should not be militarized, and should be placed under provincial control.

(15) The Indian Penal Code should be humanised.

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A STUDY OF THE CASTE SYSTEM.

By Dr. H. ZACHARIAS *(of The Week)*

THE author of *Caste in India*, a well known French Indologist, published the first edition of this work over thirty years ago, basing himself on the census of 1891. Since then much water has flowed down the Ganges (and the Seine), but M. Senart has the satisfaction of issuing to-day, after such a lapse of time, not a new edition, but a reprint of that original study of his, to which as he says, he has nothing to add and from which he has nothing to retract. A proud boast indeed amidst the ruins of so many ephemeral scientific theories—and on the whole one well justified. That the details of his argument are all quite solidly established, would perhaps not be granted by all his brother Indologists: but his main thesis is undoubtedly true and remains to-day uncontested.

This thesis, put briefly, is that the Indian Caste (*jat varna*) is the equivalent, not of profession, but of race ; and the four (or five, counting the out-caste) traditional castes are merely later abstractions and not early starting point at all. As we all know, there are in India to-day more nearly five thousands than five Castes, within which alone the individual is allowed to marry: as we likewise know, a member of a caste can and does change his profession without at all necessarily changing his caste. In fact that caste taboos are racial taboos is so evident that nothing more need be said on the subject, except that for this very reason the British for instance form a true caste in India, hedged about with all the social taboos customary in such case—as do also the " Whites " in the United States, in South Africa etc. Monsieur Senart does not mention this fact but he draws attention to the other very relevant fact, that in Ancient Rome Patricians and Plebeians likewise were true castes, not classes at all, as they were contending about the *jus connubii*, the matrimonial taboo ; and that the helots of ancient Greece correspond closely to our *sudras*.

The great difference between India, and the rest of the world has lain in the development of the racial idea common to all mankind : here all races coming in contact with the Aryan invader wanted to copy him rather than mix with him. Hence they also developed the Brahman caste system on their part, and on their part isolated themselves from the rest of the population, with which the Aryan domination brought them more and more in contact. Thus they were, one and all, able to maintain their separate existence and culture : for each caste is self-governed and self-determined in the most approved democratic fashion—a factor not to be overlooked by those who would apply these latter principles to the Nation at large. This "live and let live" policy, so congenial to the Indian mind has since been turned into the basic principle of British empire making as well : both being the very antithesis of the American ideal of the " Melting Pot "—on the relative merits of which two policies the American " Red Indians " would perhaps be the fittest to pronounce an opinion!

Our author has naturally enough some caustic things to say about those easy theorists who see in the Indian caste-system nothing but the result of a "crafty priesthood " of Brahmans, who wished to get all power into their hands (p. 18) ; and he is equally sarcastic (p. 28) about " all those tender souls who since the days of Bernardin de Saint-Pierre" have lavished their pity upon the Pariah, as an ostracised and proscribed individual, expelled from

* *Caste in India*. By Emile Senart (Translated by Sir Denison Ross (Methern & Co. Ltd. 36, Essex street London W. C.) 1930.

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human society ; and who fail to realize that though the group to which the Pariah belongs, may be wrecthed and despised, it is at least a group to which he belongs—and one which always finds other groups, to consider more wretched still and to despise. That the caste system is wrong just because it thus bases itself on mutual contempt, needs no saying ; that today it has passed its usefulness, is quite arguable too : but let us not forget that the real rock of offence of the caste to-day lies in its very virtue, of enabling the State to be, not merely "simple collection of individuals, but an agglomeration of corporate units" (p. 24). This is what the "modern" person, who still lives in the ideology of the French Revolution cannot tolerate : his "ideal" being a radical atomization within the State, so that there may nothing intervene between the solitary individual and the all-powerful, centralized, State. It is the Caste which today proves the most powerful obstacle in the way of proletarizing India "a progress" attempted in India at both ends of the Social ladder, with the manual labour proletariat of our industrial centres and the intellectual labour proletariat of other educational centres : where in both cases a new caste-less and adharmic folk of *deracines* is being produced, which losing all the old sanctions of their tradition and all the material backing of their tribe, is today drifting about, without rudder or compass, a ready prey to the passions of their exploiters and of their own.

Once one looks at "Caste" from the natural, i. e. Catholic, point of view, it becomes evident that the ruthless destruction, preached especially by Protestant Missionaries, is not a line for statesmanship to take. Public opinion must indeed by all means be educated to respect all castes equally and to drop taboos which are, or at least have become, indefensible. Especially must intermarriage be rendered possible, without at the same time promoting wholesale promiscuous intermingling of castes. That normally one person should marry another person within his own caste should remain uncontested and be even reaffirmed, seeing that the sharing of like customs, manners of life, traditions etc. is the best guarantee for the future happiness of the young couple. But the exception should become acceptable and this would perhaps best be effected through the girl being adopted into the caste of her future husband. There is of course much leeway to make up, before such views should become common : but the important point today seems to me to lie in aiming at least at such a true policy instead of continuing the false *delenda Est Carthago* cry against caste, which a pernicious Liberalismus and Libertinism has already only too well popularized in India.

And perhaps—if I may be permitted to end up with my "King Charles head"—a good way of strengthening, and at the same time purifying, caste and canalising it into desirable channels would be to work into the future constitutions of India a communal Second Chamber, where all racial and cultural groupings would find a legitimate vent and could on their part be ordered to subserve the *bonum commune* of India as a whole,—of the new Indian Commonweal that is to be.

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THE AUTOBIOGRAPHY OF A HINDU WIDOW*

MRS. Parvati Athavale's *My Story : The Autobiography of a Hindu widow* has been rendered into English from the original Marathi by an American scholar—Dr. J.E. Abbott, author of the *Poet Saints of Maharashtra*. Told in a simple straightforward manner, this interesting story marks the change in attitude toward education for women in India. Mrs. Athavale, imbued with the hope of freeing her sisters from their ignorant bondage, aided Professor Karve in organizing a Home for Widows which has grown into a University for Women at Poona. As summarised in a critique by the *Madras Mail*, the daughter of a Brahmin father, who, even as early as 1870, kept a pot of water at which outcastes might drink, and whose other daughter, Baya, was allowed to marry a few years after becoming a widow ; Parvatibai, from her earliest years, was in touch with high-minded people who cared more for the finer aspects of humanitarianism than for the rules of castes. We have, in this book, a brief glimpse of the hardworked mother, the sisters, and the short married life. Soon after the death of her husdand, Parvatibai came under the care of Baya's husband, Professor Karve, and we find him inducing her to come to Poona for education. Recognising her rare gifts, this far-sighted-man chose, Parvatibai as the warden of his widows' home. This was started in 1896 with Parvatibai as cook, and general factotum. A number of interesting photographs show, how under her care, and with the money which she collected in various parts of India, the institution grew from a three-roomed hut to a women's University, with Professor Karve always in the back-ground as teacher and counsellor. How Parvatibai tried to learn English in India, and how she finally went to America in 1918 to learn the language and get some idea of women's education in that country, her struggles to earn her living, her privations and hardships because of her vegetarianism, and finally her success and return to India are all told in a simple and straightforward manner, and the reader shares with her her inmost thought.

II.

The book ends with a brief exposition of Parvatibai'a ideas on marriage, social customs and women's education. She criticises impartially the customs in both east and west, though her reasoning, in parts, is a little mixed. We agree that women should receive a somewhat different education from men, but she does not seem to realise either the possibility or the desirability of a woman being the intellectual helpmate and companion of her husband. It is a pity that Mrs. Parvatibi does not give a more detailed description of the institution to which she has devoted her life's energies. We are left to gather most of the information that the book gives on this subject from the pictures, which are delightful. Should the work run to a second edition, as we hope it will, we hope Mrs. Parvatibai Athavale will add one or more chapters on the working of the institutions and perhaps a few short sketches of the women who have come under her care. The book has been translated from Marathi by Justin E. Abbot, and perhaps the highest praise that one can give to his work is the fact that nowhere does the change of language become apparent. The language flows as smoothy and directly as though it had first been put down in English. The story of a Hindu widow, who, after several years of pilgrimage and sorrow,

* *My Story.* By Mrs. Parvati Athavale. (G.P. Putnam's Sons, 24 Bedford Street, London, W.C. 1) 1930.

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devotes her life to the education of widows, is bound to be full of interest, and one reason why Mrs. Athavale grips the reader's attention from the start is that she takes us into the innermost places of her heart. It is doubtful whether Mrs. Athavale made the fullest possible use of her time, or followed the best methods, but she did perhaps the best she could in her limited circumstances and brought back a mind charged with observation, and ripe and developed ideas on the proper lines, along which the education of women in India should proceed, but she warns her compatriots against following too slavishly the methods of the West, and against the education of girls following that of boys. Their education should fit them to make happy and healthy homes and she urges particulary, improvement in the sanitation of the Indian home. She says: "True sentiment regarding filth, is not that working in filth for its removal is degrading, but being willing to live in it is degrading". Though the book contains no spectacular accounts, it is a simple record of an awakening consciousness which is spreading among the women of India and if rightly directed will tend to ameliorate much that is amiss in Indian social matters, but as the author points out with a warning note, if education deflects India's women from their highest duties in the home, it will defeat its own ends. Mrs. Athavale's *My Story* is a useful straw indicating the direction of the wind along channels surcharged with tremendous potentialities. We commend to the careful attention of all social reformers in this country this *Autobiography of a Hindu Widow* as a highly interesting record and a storehouse of instructive information.

GALLIPOLI CHRONICLERS AND MR. MACKENZIE*

By Prof. K. R. SRINIVASA IYENGAR

I

FOR a few years immediately after the War people had become so much tired and bored and exhausted by that four-year catastrophe that writers had not the ghost of a chance of finding an audience for books written about the War whether in the form of fiction or diary or chronicle. One or two indubitable masterpieces which made their courageous appearance were greeted with suppressed enthusiasm in isolated quarters. In the main however the public ignored the chroniclers and positively disliked any raking up of old memories.

Then suddenly the tide turned. Exhausted in limbs and armaments, men learned to fight with the written word. War books appeared first singly, then in dozens and anon in thousands. The market was glutted with War books. The War was presented from every point of view and wearing every possible cloak. The Central Powers sent an interminable stream of novels, diaries and correspondence, repudiating the War Guilt that almost had become gospel truth for the world at large. The Allies on the other hand reiterated their former accusations in voluminous records and War Office publications. The Colonial House Papers were published. People spoke in hushed whispers. They thought anything might be released thereafter. Some English and American Historians themselves tried to wash the superimposed guilt clean

* *Gallipoli Memories.* By Mr. Compton Mackenzie.

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from bled Germany's bowed forehead. The persistent and unclean propaganda of 'the Daily Mail' 'Le France' and other allied papers stood all but revealed and exposed in the white light of historical investigation. The Hun wasn't after all such an inhuman monster! So people murmered in the stillness of solitude.

And War Novels,—they took the literary world by storm, yes, literally by storm. The German "All Quiet On The Western Front" within a month of its publication became the talk of the two worlds. It caused in an incredibly short time, a record sale. Within October of last year England had consumed 260 thousand copies, France 300 thousand, America 240 thousand and Germany 800 thousand. And it has already been translated into twenty different languages. Ludwig Renn's "War" too created a sensation on its appearance. In England Mr. R. C. Sherriff's "The Journey's End" proved sensational on the stage and ever since has been holding enthralled crowded audiences in every corner of the world. It is passing strange that a movement so recent could be so intense and so world wide. But it is so. And one thinks with due justification that the present vogue of War literature has but begun.

II

It was remarked that War books are largely of a controversial nature. Controversial, however, is too mild a term, for they often neatly cut one another's throats. Literally perhaps: one fancies, at odd moments, that the war was never fought with greater earnestness than now. The war of intellects is more acute than the clash of swords: and War literature is nothing if not the arena whereon the choicest remnants of that world explosion indulge in yet more biting bits of intellectual scuffle—the more bitter in much as they wear the more permanent. Herr Remarque's "All Quiet" was all War that strived for future peace. It displayed a wholesome indignation against War as War and not as War caused by the Germans or made inevitable by the impossible stand of President Poincaire. But there are others—by far the largest group of War chroniclers—who think otherwise: they like Mr. Compton Mackenzie do not display "as much moral indignation as the mood of the moment expects from a writer about the War." They pride themselves over the fact that they are mere chroniclers. They are sublimely content to keep humanity out with military thoroughness. Their minds, so would they pretend, are made of sterner stuff: and they would never give way to sentiment. Their ambition is but to reproduce with photographic accuracy the War as it was actually fought. We might take it or leave it. They reck not.

In this category of War chroniclers are found the most uncompromising disputants over the origins of the War or over the justification of this expedition or that offensive. They are scientifically vigilant to load you with facts: having taken a more or less conspicuous part in the operations of the War, they are careful to be unduly remonstrative to justify every idiocy of which they were guilty. At the same time they would miss no opportunity when they might conveniently throw the odium of some disaster on a third person. The truth as it did happen, we, who were never there, will never know. Nor do we care to know. The complexities, jealousies, enmities and loves of that singular epoch in modern History are too much intertwined with one another that an impartial account of it, no more than a full account of it, is humanly impossible. The only thing one might care to know and one might with ease get to know is that it was an epoch the like of which none in his sense would like to be repeated. To quote Mr. Priestley: "Muddle, waste, misery, horror were all there, and Heaven knows we want no more" Wars. All remembrance of it were well if wholly wiped out. If talented authors would not leave it so, let them at least make their books as impartial and as inte-

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resting and as concise as possible, ensuring in every page of the writing that it shall make for righteousness, peace and harmony among peoples and nations in the world in ages to come. Then would they have satisfied the urge of their ambition and served in very truth the world of the future. But.....

III

About the obscure repercussions in political Europe that led to the Great War a staggering volume of contentious writing has issued from the British and the foreign Press. The old dogmatism is happily on the wane. The deferred publication of Viscount Morley's "Memorandum" and Dr. Ludwig's "July 1914" has exploded the myth—it was never more than a myth—of the violation of the German neutrality of Belgium and Chancellor Bethmann Hollweg's outrageous talk of the "the scrap of paper." Though the War Guilt question remains in the forefront of academical discussions there are not wanting minor subjects that have received their quota of controversial ink. One of these, from the inauspicious hour of its first motion has been the wisdom of the Gallipoli compaign. Happily or unhappily here it is a question of one Englishman flying at another's throat. With all the bull-dog tenacity of purpose, the infinite help rendered by the Sikhs, the Gurkhas and the Egyptians, and the excellent cooperation by the British fleet, the Gallipoli campaign came to an unsuccessful conclusion. There are those who say that the expedition in any case was foredoomed to failure : others who voice forth the opinion that, had other circumstances prevailed, it might have turned out otherwise : still others who maintain, indeed with malevolent spite, that the leaders of the Expedition were incompetent, petty and querulous and that the disaster should be attributed to them alone.

The purpose of the Gallipoli Expedition itself was ever vague. The main consideration however was that fighting should be going on whereever possible. And Gallipoli afforded a splendid scene for War operations. Its proximity to Constantinople, the enemy's strong-hold, to Servia, an allied nation, and to Greece, then a neutural state, above all the paramount convenience of making Dardanelles an English base—all proved wonderously tempting and the English War Office took the plunge. The latent posssibilities, too were not to be ignored. Constantinople might be taken (why not ?); a lightning dash across Hungary could be effected with incredible ease; Germany—impregnable, invincible, impenetrable,—she herself might be pierced from below (again, why not ?); and then,— Breslau taken, even Berlin perhaps,—the possibilities were endless, as you will see ! Sir Ian Hamilton's eyes glared : the future Commander-in-chief's eyes perchance transmitted a flash that found an inner echo in Earl Kitchener at the War Office. The Gallipoli Expedition was decided upon. Sir Ian set out as head of the Expedition : there were with him among others Captain George Lloyed, the future Governor of Bombay and later the High Commissioner of Egypt and Sudan. With super-human perseverance, with dogged pertinacity, the fighting went on. In vain the exposulations of Sir Ian ; in vain the fierce outpourings of Lloyd's Celtic Imperialism; in vain the literary gymnastics of Mr. Mackenzie; in vain too the daily, hourly carnage of thousands and tens of thousands of Sikhs and Gurkhas and Egyptians and Australians and New Zealanders. All to no purpose. Constantinople remained untaken.

IV

Books on the Gallipoli campaingn are legion. One has long given up a count of even the more important of the contributions to that literature. Yet for the purposes of this article three or four of the most significant of these might be mentioned. First among them all should come General Sir Ian Hamilton's "Gallipoli Diary." Second, the portions relating to Gallipoli in the slightly overpraised

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"World Crisis" books of the Rt. Hon. Winston Churchill, will find an honoured place in any enquiry. Third perhaps might be mentioned the much misunderstood and hyper-critical "Uncensored Dardanelles" of Mr. Ashmead Bartlett, sometime press-correspondent of the Gallipoli operations. Last and most recent of all comes "Gallipoli Memories" by Mr. Campton Mackenzie. *

England had no braver nor wiser general during the War than Sir Ian Hamilton. But even the wisest general need not be always victorious. It was possible too that Lord Kitchener did not repose that confidence in Sir Ian and render him that help in the form of men and provisions as he might have otherwise done. Now was it improbable that insubordination among his lieutenants and misrepresentation at home were responsible in no small measure for the mental reaction in Sir Ian who found to his utter disillusionment that he was after all to function as the silent and grim spectator of a preordained tragedy. Be that how it may, Sir Ian's "Gallipoli Diary" made a timely appearance to dispel once and for all the unworthy doubts of his persoal honesty which sensation-mongers had for years assiduously propagated. It remains still the most authentic as well as the most sincere of Gallipoli documents.

As for the Churchill contribution, the world is already staggering under the overwhelming weight of his ponderous volumes. One is lost in the maze of rhetoric and detail which in their double fury aim more at swallowing the reader than in instructing him. As keen and capacious an intellect as Mr. Chuchill's is needed to grapple successfully with the strain of the narratives. Yet one might venture to remark that in the ex-Chancellor's opinion the failure of the Gallipoli campaign was due more to "the insurmountable mental barrier" which pervaded the allied armies—a superhuman inner conviction that shot every soldier through and through with thorough pessimism as to the ulimate result—than to anything else. The supper-subtle brain of a Churchill alone could have formulated such a subtly convenient hypothesis. Well, there it is.

Mr. Ashmead Bartlett on the other hand makes no secret of his motives. He was from the beginning an anti-expeditionist. The idea, the leaders, its conduct, the circumstances—everything was in fault. The miserable story was a singular budget of blunders. Mr. Bartlett's is a terrible book, scathing in its uncompromising accusations. The indictment is bitter but documented throughout in a haphazard fashion. It is almost a malicious and a regrettable performance. But it is eminently readable.

V

Then there is Mr. Compton Mackenzie's *Gallipoli Memories*.

Mr. Mackenzie was already a successfull young novelist when he chose to contribute his mite to the Gallipoli campaign.

He came into intimate contact with many eminent men of that time not the least of them being no less a person than Sir Ian Hamilton himself. The more Mr Mackenzie realised the latent profundities of a success in the expedition, the more apparently he grew to dislike the pernicious influence of Mr. Bartlett's press propaganda. The War over, the novelist in him gave him no rest. He had " an immense affair in seven volumes mapped out ;" he desired to write a War novel on such a monstrous canvas. Years passed and he kept quiet. He thought, if his work must be, interesting truth alone was stranger,—and accordingly more interesting—than fiction. The seven-volume affair vanished into thin air and a new four-volume affair arose in its place. So here we are. The first of these four volumes, " Gallipoli Memories",

* Of course Mr. John Maxfeld's "Gallipoli : A Short History of the Dardanelles Campaign", remains still the most perfect, from the literary point of view (K. R. S.)

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has been published. "Earlier Athenian Memories", "Later Athenian Memories", and "Aegean Memories" are to follow—in due course. We may set our hearts at rest and hope that more such volumes may not be inflicted upon us.

I have sincere admiration for Mr. Mackenzie as a novelist. I retain a vivid recollection of "Sinister Street" "The Heavenly Ladder" and "Fairy Gold" I have believed and sworn that these are among some of the most finished novels of the present generation. But as it is I cannot but deplore his gravitating from fiction to history. There is in it the suspicion that Mr. Mackenzie is utilising his "Memories" as his apologia; there is in it the suspicion that in its pages "Gallipoli Memories" does too often lift the veil off a pendant, and a former don of Oxford; there is in it again the suspicion that Mr Mackenzie is holding a brief for Sir Ian. And all these suspicions are not ephemeral. It is an irritating book to read when at every turn a classical allusion for no reason whatsoever is allowed to intrude upon the easy, gay and natural course of the narrative. It is impossible not to discover a grain of vanity in the author who would introduce a number of people in the body of the book, say that he has had something to do with them all and then describe in footnotes how distinguished they have become in subsequent life. The manner of his quoting the letters of Mr Hoover and Mr. Henry James tells the same tale. Obviously, Mr Compton Mackenzie should be a very great man indeed who was once spoken in such eulogistic terms by a future President of U. S. A. and a novelist of international reputation. We unequivocally concede him this honour if that were his real purpose in writing the book. But one hopes it was rather not. It was perhaps an unconscious desire to swell the number of pages that made it natural—even inevitable—for such extraneous documents to appear in print and for such irrelevant facts to be recorded. As Mr. Sadleir wrote in a recent number of the "London Mercury", our writers would do well to remember that voluminous books are not necessarily the best sellers. One honestly wishes that "Gallipoli Memories" had been shorn of about a third of its bulk. That would have eliminated much of its boredom.

Besides these, there is a more fundamental reason why this book will never make convincing reading. It was within the competence of Mr. Mackenzie to record merely his "Memories" and try "to recapture the spirit in which I passed a memorable experience." It was within his competence too to construct an edifice of argument in favour of or against the campaign as a whole or some item of it in particular. But, it is not merely bad taste, it is even the very negation of art, to begin with the first object and get in the middle inextricably entangled in the labyrinth of partisan vituperation. And yet this is precisely what Mr. Compton Mackenzie has done.

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BIRD'S-EYE-VIEW CRITICAL NOTICES

RECENT WORKS ON INDIAN ART

Mirror of Indian Art. By G. Venkatachalam. (D. B. Taraporevala Sons & Co. Hornby Road, Bombay) 1930.

The *Mirror of Indian Art* is a collection of articles contributed by the author to the *New India*, *Rupam*, *Roopa-lekha*, *Triveni* and the *Hindu Illustrated Weekly*. These articles have been classified under proper headings and printed in attractive book-form. The writer has most properly pointed out in his preface that it is essential to awaken interest and enthusiasm on a much neglected side of our national life, that India is on the threshold of a new era, in the throes of a new birth, and that, therefore, once again Indian Art must prepare a suitable shell for India's quickening life. It is true that the denationalisation of India lies deeper than in her political bondage ; the glitter of cut glass, the hediousness of western dress, the noise of the gramophone and the harmonium, the tawdry and tinsel productions of Western plays on our stage, cheap prints of degenerate European paintings, sensuous statuettes from the sex-worn studios of Paris. these have buried deep the noble national expressions of our soul, which lies mangled and suffocated. The work of rescue begun so ably by Havell and Coomarswamy has to be carried on : The *Mirror of Indian Art* is a very useful contribution towards it. In it the writer touches on a large number of Arts and Crafts ranging from music, dancing and painting to textiles and wood-carving. There is also a very suggestive chapter on national dress. The book should be of great interest not only to the Indians, but also to others. India has contributed not a little to the culture of the World, says the author, " the ideals of Indian art are rooted in the permanent and the fundamental and not in the transitory and the ephemeral " from which Europe is slowly beginning to emerge. We cordially welcome this addition to the literature of Indian art and art criticism, and congralute the author, Mr. Venkatachalam on the able and vigorous manner in which he has put forward his arguments.

Seventeen Silhouettes. By Kanu Desai (D. B. Taraporevala Sons and Co., Hornby Road, Bombay) 1930.

Kanu Desai the creator of these *Seventeen Silhouettes* had a very interesting career. He joined the Vidya-pitha of Mahatma Gandhi, after the usual school education. Thanks to his humble circumstances he was saved from higher education, and did not have to waste his energies in mastering useless sciences and foreign languages. In the peace and calmness of the atmosphere of the Vidya-pitha, and the surrounding contryside, he communed with nature and spirit, and found his vocation. His penchant being discovered by his teachers he was sent to Shantiniketan to study under that gifted artist Nandlal Bose. He has justified all hopes. Now at the young age of twenty three he has given us these noteworthy silhouettes—he is the first Indian artist to express himself in silhouettes—they are noteworthy for their technique no less than for their poetry and the masterly restraint remarkable in such a young artist The landscapes depicted are not mere backgrounds, but integral, vibrant parts of the pictures. The village-grove (plate No. 10) where enchanting Devayani is turning round to listen to the measured foot-falls of her studious lover Kacha, is perhaps even a more living setting for this episode than that of the famous painting of the same subject by Abanindranath Tagore. The artist's understanding and interpretation of our rural

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scenes, our romances and mythology is indeed unique. We look forward to acclaiming great achievements of this youthful artist of Gujarat.

Nritanjali. By Sri Ragini (Hari G. Govil Inc. New York) 1930.

Nritanjali, Introduction to Hindu Dancing by Sri Ragini, herself a gifted dancer, singer and performer upon the Sitar and Tambura, is a charming monograph on the classic Hindu Dancing—an ancient and divine art which has drawn expression from vast spiritual resources. It is beautifully illustrated with dancing postures and gestures posed by the inimitable authoress. Music and dancing is one of the finest phases of Hindu art, and this book gives a very illuminating outline of the technique and significance of Hindu dancing. With even a superficial understanding of the motifs and conventions of appreciation of the religious aspect, which is so integral a part of it, the lover of dancing can gain an entirely new power of comprehension. The dances of various people offer a rich field for research. The dance expressions of different races are in a sense race-modes, or the plastic embodiment of the race spirit. The interest in this treatise is therefore not confined merely to the devotee of dancing. Sri Ragini has done a great service to India by helping—along with dancers like Udaya Shanker—in the revival of the art of dancing, and lifting it out of the ignominy of the routine rituals of the *Devadasis* or the leap-frog contortions of the *Nautch*.

Indian Aesthetics. By Ramaswamy Sastri. (Sri Vane Press, Srirangam) 1929.

Mr. Ramaswamy Sastri's work called *Indian Aesthetics* discusses the nature of aesthetics in general and of Indian aesthetics in particular. It traces its history in India from the Vedic times, and its development through the early and mediaeval centuries and explains its concepts of the various arts, specially the literary arts. The writer contends, and rightly so, that in the Indian renaissance of today, educational, industrial, and political work is not more important than the pursuit of art and religion. Art is the true mirror of a peoples soul. With this object he has set out in this book to reveal the fact that India possess a deeper life of greater lovliness than that of the romance and beauty which is outwardly visible in the pages of her history. We heartily commend this suggestive and thoughtful book to the students of Aesthetics.

An Introduction to the Study of Mediaeval Indian Sculpture. By K. de B. Codrington. (Edward Goldston, 25, Museum Street, London, W. C.) 1929.

Mr. K. De B. Codrington's *Introduction to the Study of Mediaeval Indian Sculpture* contains a monograph which discusses the modes of classification and art criticism of Indian Sculpture with some vigour and heat, and without any lack of self-confidence. Whatever the merits of the argument, the book contains twenty-four plates depicting representative Indian sculpture of the early, Gupta, mediaeval and Jain periods, which have been chosen with fine taste. The book should interest those engaged in the study and research of ancient Indian Sculpture.

LATEST BOOKS ON INDIAN HISTORY.

(1) Historical Literature of pre-British India.

History of Pre-Mussalman India. In nine volumes. Vol. I. Pre-Historic India. By V. Rangacharya, M. A. (Huxley Press, Madras) 1929.

Indian Civilization and its Antiquity. By Bhudeb Mookerji (41/A Grey Street, Calcutta) 1929.

Ancient Indian History and Civilization. By Dr. R. C. Majumdar (Dacca University, Dacca) 1929.

An Introduction to Indian Citizenship and Civilization. By S. V. Puntambekar. 2 vols. (Nandkishore & Bros., Benares) 1929.

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Ancient India. By Upendra Nath Ball. Second Edition. (Sudha Bindu Biswas, 24/1 Cornwallis Street, Calcutta) 1929.

The above five books deal with the history and antiquities of pre-Muslim India, in their different aspects and from different standpoints. Of these the first, when completed in nine volumes—will be the most comprehensive. The present volume is strictly not historical but pre-historical, but it is all the more interesting on that account. The materials of the present volume are derived from geology, physical anthropology, and archaeology. The author has followed the great epochs into which the geologists have divided the history of our earth, and brought forward the available evidence to indicate what may be said with special reference to India, concerning the great geological periods. In particular he has dealt with the palaeolithic and neolithic ages, and with the evidences available as to palaeolithic and neolithic cultures in this country. Concerning many of the matters under discussion scholars differ but the author gives a fair presentation of the different views held, and his reasons for rejecting some and accepting others. The book is scientific and scholarly and should interest a large circle of readers.

Mr. Bhudeb Mookerji's *Indian Civilization and its Antiquity* is not a history but an historical disquisition on points connected with some especial aspects of the subject. It cantains in a small compass much new and useful information. The essays included in it are (1) Phallic Worship, (2) Gypsies, (3) Indian Chemistry and (4) Words borrowed from Sanskrit. All are interesting and try to prove that Indian civilization is very ancient. The matter contained in the first and second chapters gives sufficient evidence of the research done by the author and a clear proof of his independence of thought. The author unhesitatingly asserts that Indian civilisation is the oldest hitherto known, and furnishes the educated public with sufficient materials to warrant a revision of the ideas hitherto entertained by them. This is a scholarly work on the subject. We commend the volume to students of the antiquity of Indian civilisation, on the origin of which this book throws a flood of light.

Dr. Ramesh Chandra Majumdar's *Ancient Indian History and Civilization* is an excellent compendium of the subject. The book deals with the political history, as well as the religion, literature, society, trade, commerce, colonisation, art and industry of ancient India. Though based on the results of latest researches it is free from abstruse discussions and written throughout with a view to the needs of general readers. A bibliography to each chapter is added at the end as an aid to further study. It is one of the best books of its kind and no one desirous of having accurate knowledge of India should be without a copy of it. The book presents, within a small compass, a connected and comprehensive view of Indian life in its various aspects, political, social, religious, literary, aesthetic and economic, from the earliest times to the Muhammadan Period. Side-light has as well been thrown on such phases of it as domestic and civic conditions, judicial system, maritime activities and foreign relations. It is written in a lucid style. The author has appended bibliographical and critical notes as a help for advanced studies on different branches of the subjects dealt with. The work is well suited to the requirements of general readers. The printing and get-up is good, but we would suggest the addition of some maps to the text, in the next edition.

Professor S.V. Puntambekar's *Introduction to Indian Citizenship and civilization* is beyond all doubt the best text-book of its class and kind, and may safely be commended to students and teachers alike. The scholarly author deals in it with the basic principles of Indian culture, the forms in which they have manifested themselves in the past, and the way in which reforms should be worked in the present.....

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This book is an attempt in helping in this direction. It discusses India, its people, cultural unity, religious social aesthetic, educational, and intellectual life. The treatment of the subject is marked by fair mindedness and a sense of proportion, and the book will serve the usefull purpose of presenting the various phases of Indian activity in the past, which might be well utilized as a guide in formulating reforms for the future. The book is an excellent reportory of sound and useful information about the cultural heritage of India and its great value to Indian reformers.

Professor Upenedra Nath Ball's *Ancient India* has established its popularity by appearing in a second edition within the first decade of its publication. The new edition is welcome as a compact compendium of the results of the researches carried on during the present century in the various departments of Indian historical studies. It is an accurate and sound text-book.

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(2) HISTORICAL LITERATURE OF MUSLIM-MAHRATTA INDIA.

Jehangir and the Jesuits with an account of the Travels of Benedict Goes and the Mission to Pegu from the relatives of Father Fernao Guerreiro, S. J. translated by C. H. Payne, M.A. (George Routledge and Sons Ltd., Broadway House, 68—74 Carter Lane, London, E.C.4)

Aurengzeb. By U. N. Ball. (Apra Ram & Sons, Lahore) 1929.

The Escape of Shivaji from Agra. By Baba Saheb Deshpande (The Vijaya Press, 570 Shanwar Peth, Poona 2) 1929.

A History of the Moghul Rule in India. By K.H. Kamdar and R.M. Shah (Khadia Pole, Baroda) 1929.

We have noticed in terms of appreciation previous volumes in Messrs Routledge's series "The Broadway Travellers", the name of the series of volumes of old travel, in excellent format, printed in Old Face type, with a preliminary page in two colours; cream antique-laid paper, a crimson binding with specially-designed lettering and device. The editing is scholarly and the translations retain that atmosphere of the past that one expects in old memoirs. The work under review is highly interesting and forms a valuable complement to a previous volume in the same series *Akbar and the Jesuits*. The volume is an account of the activities of a Portuguese Father of the Society of Jesus at the Mogul Court in the early seventeenth century, as well as an account of the Portugnese occupation of Pegu at the same period, as seen through the eyes of a fervent and patriotic Christian Portugese priest. The book is very well produced and the editorial notes and maps of Mr. Payne are very useful and illuminating. As a contemporary account of life in the East in the early seventeenth century it is valuable and enjoyable both to the specialist and to the general reader.

Aurangzeb by Professor Upendra Nath Ball does not set up any pretensions to compete with Professor Jadu Nath Sarkar's famous and classical work dealing with the last great Moghul. But his handy volume gives a very readable account of the reign of Aurangzeb. It embodies in itself the results of the latest researches and attempts to do for school-children what Prof. Sarkar's volumes have done for the scholars. We hope for the addition in the revised edition of some illustrations of prominent personages of the time and scenes of historical interest, and the disappearances of the numerous typographical errors which disfigure the book.

Baba Saheb Deshpande's *Escape of Shivaji from Agra* gives us an interesting account of Shivaji's going to Agra and his escape frrm it. The Moghul Emperor devised ways and means to bring him to subjection but without avail. Finally he sent Mirza Raja Jaising, the Hindu General in the Empire, to induce Shivaji to visit the Emperor at Agra. Jaising successfully prevailed upon him to accept the invitation. On reaching Agra Shivaji felt that he was caught in a trap, but he managed to outwit

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his enemy and escape to his own native home. This story is very graphically given by Deshpande, and the book merits the careful attention of all students of the Muslim-Maharatta period of Indian history.

Messrs Kamdar and Shah's *History of the of Moghul Rule in India* (1526—1761) is a student's text-book and does not claim to be judged by a higher standard. But it is accurate, sound, and interesting; and should form a suitable text-book for students of the period of Moghul rule in this country.

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(3) HISTORICAL LITERATUE OF BRITISH INDIA.

Warren Hastings and Philip Francis. By S. Weitzman (University Press, Manchester, England) 1929.

India Under Wellesly. By P.E. Roberts. (George Bell and Sons Ltd., York House, Portugal Street, London, W. C. 2) 1929.

The White Mutiny. By Sir Allexander Cardew. (Constable and Co., Ltd., 10 and 12 Orange Street, London, W. C. 2) 1929.

History of the Assam Rifles. By L.W. Shakespeare. (Macmillan & Co., Ltd., St. Martin's Street, London) 1929.

The controversy between Warren Hastings and Philip Francis had far reaching consequences both on contemporary events at home and in India, and on the later policy of Britian in India. Dr. Sophia Weitzman's book, while retelling the story of the conflict, places facts, many known, some new, in a fresh light : and disentangles from the maze of personalities the principles involved. Incidentally it touches on the drama of the Hastings impeachment and the attempted impeachment of Sir Elijah Impey. Thus Dr. Weitzman's volume is a valuable contribution to the history of Warren Hastings. Of all the aspects of his career demanding careful and detailed consideration, his relations with Francis form undoubtedly the most important. Dr. Weitzman has boldly investigated its sources. With the aid of the Francis papers, since 1915 deposited in the India Office library, she has been able to trace the development closely, and to exhibit the personal conflict between the two men growing into a struggle of principles. And while her narrative is well supported by references, she adds a considerable series of well-chosen and hitherto unpublished documents, which greatly increase the value of her work, as a first-rate contribution to Indian history of the period of Warren Hastings.

Mr. P. E. Roberts is an acknowledged expert on the British period of Indian history. His latest work dealing with the Indian administration of Wellesly comes with particular appropriateness at the present time, for the problems of modern India cannot really be understood without reference to the past. *India Under Wellesley* will, we think, be found an adequate rendering of perhaps the most significant of the early chapters in the epic of the Indian Empire, and not the least fascinating side of the book is the portrait drawn of the central character. The governor-generalship of Lord Wellesley was the most convincing instance of a government autocratic and imperial in the best sense of the words. It was also in respect of territorial additions and military renown, and in its lasting effects upon the whole conception of Empire in the East, the greatest of all British administrations in India. In the words of Sir John Malcolm, his colleague : "His great mind pervaded the whole (Empire), and a portion of his spirit was infused into every agent whom he employed : his authority was as fully recognised in the remotest parts of British India as in Fort William : all sought his praise : all dreaded his censure." The record of such a man's career and administration deserves careful study and Mr. Robert's book is the best guide to it.

Sir Alexander Cardew's *The White Mutiny* rescues from oblivion the surprising story of the mutiny of some hundreds of

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British Officers, an event extraordinary, if not unique, in British military history. It also does tardy justice to the man by whose courage and vision the dangers of the crisis were met and averted—Sir George Barlow—and thus furnishes a lesson and an example which are as valuable to-day as they were a hundred and twenty years ago. Sir Alexander Cardew tells for the first time the detailed history of the mutiny. Besides published sources, he has had access to the India Office records not hitherto printed and to papers belonging to the Barlow family, not before examined. An admirable piece of historical research, this work is also an interesting reminder of an exciting episode in the military history of the Indian Empire.

Col. L. W. Shakespear's *History of the Assam Rifles* is an interesting addition to the literature of India's North-East Frontier—of which we all know so little as compared with the North-West. A perusal of Col. Shakespear's *History of the Assam Rifles* should now dispel this ignorance. Colonel Shakespear's well written and interesting work is in striking contrast to the military histories which usually fall to the reviewer's lot. This handsome volume, copiously illustrated, and equipped with numerous maps and plans, detailed appendices, and an admirable index, is a notable addition to the literature of North-East Indian Frontier and it richly merits appreciation.

RECENT BOOKS ON INDIAN AFFAIRS.

Revolution In India. By John Dellbirdge (Morley and Mitchell Kennerley London.)

This book is an extraordinary mixture of good and bad prejudices. The author makes many statements which no Indian is likely to believe; reiterates a number of worn-out British prejudices which have no foundation in fact. He feels himself frankly superior to Indians and yet respects Mr. Gandhi as a great man. One of his statements, which it is difficult to believe, is that tables have been turned against the British. Twenty years ago when he came to India he saw a British subaltern eject by force a high-class Indian from a first-class railway compartment; but a little before he left the country two years ago, he saw an Indian judge prevent a British colonel from entering the first-class compartment in which he was travelling. The case must have been very exceptional; and exceptional cases prove nothing as everyone knows.

Mr. Dellbridge is certain—he does not tell us why—that if the British were to leave India, the first thing that the Mohammedans would do is to kill Mr. Gandhi. His ignorance of Indian languages is patent from the fact that he calls "Bande Mataram! "Bande Matheran" He repeats *ad nauseam* the British idea that India is not a country but a continent—which is sheer nonsense. Referring to the variety of languages spoken in India, he says that the Pathan cannot make himself intelligible to a Bengali; he forgets that both of them can speak Hindustani. Then again he gives no reason for thinking that there are no high-spirited youths in Mr. Gandhi's faction. His sense of proportion is feeble, because he writes about Akbar and Lord Curzon as if they were on the same level. He defends Sir Michel O'Dwyer and General Dyer for the Amritsar massacre. He admits frankly however that the British hold India because it pays them to do so. "It is nonsense", he writes, "to say that we entered India in order to hold it in trust for the Indians." His advice to British people is. "If we are to give self-government to India, let us give it gladly with both hands; otherwise let us say frankly that we are not going to give it". He thinks that the Indian masses will not in their own interests want entire severance of connection with Great Britain. He does not think that Indians will unite to eject the British from India. But then, he admits, one cannot be quite certain. "So

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let us give them Dominion status in good time to prevent the catastrophe. There is a certain frankness about the book which appeals to one.

The Indian Ferment. By H. G. Alexander. (Williams and Norgate, Ltd., 38 Great Ormond Street, London, W. C. I.) 1929.

Mr. H. G. Alexander's *The Indian Ferment*, though described in the sub-title as "a traveller's tale" is an accurate and penetrating study of conditions in the India of today and as such merits careful consideration at the hands of all interested in this country. The book is a collection of letters written by an Englishman travelling in India, who had then no intention of publishing them, but was later induced to do so by friends who thought his "freshness of observation" remarkable. And remarkable it indeed is; for Mr. Alexander can, unlike many of his countrymen, look upon the people of India as civilised human beings who are naturally anxious that their motherland should take an honourable place in the world. He sought out many of the principal Indian leaders to acquaint himself with their views at first hand; he visited the schools where a genuinely national education is given; he attended the National Congress and the Legislative Assembly; and of this and other experiences he has set down his impressions with moderation and sympathy. It is not with every remark of his that we agree; but we are most emphatically in accord with his conclusion—if a "travellers" sketchbook" may be regarded as having a conclusion at all—that the first and immediate duty of Britain towards India is "to hand over complete responsibility for the government of the country. The second duty is infinitely more difficult and more painful; to learn to treat them (Indians) as equals". It would thus be seen that Mr. Alexander's *India in Ferment* is a fresh and first-hand study of Indian problems marked by a deep sympathy and a keen insight. It is a notable addition to books on modern India and her problems.

Imprisonment, by Col. F. A. Barker Inspector General of Prisons, Punjab. (Christian Literature Society for India, Madras) 1930.

This book is, as the author says in his preface, "an attempt to present a non-technical account of Indian Jails and of prevailing practice in regard to imprisonment". The writer has succeeded in his attempt, it is a clear and succinct account of the Indian prison system written in popular terminology, at the same time the book deals with the growth in our ideas about crimes and criminals, and the development in the method of dealing with them in the different countries of Europe. He recognises, the now patent fact, that society owes a duty towards its criminals, that deterrence and reformation is the purpose of 'punishment' and not revenge. He suggests and discusses various schemes for reforming the criminal and deterring crime both inside and outside the prisons. But he admits that "limitations of finance handicap the work of penal reform in India, we hope that the authorities in this country will take note of the considered judgment of their highly placed and experienced officer, and that his word will carry weight. Funds can be easily diverted, for this very useful and necessary purpose, from many less beneficial purposes to which public money is being devoted at present. It is time that Indian penal system was brought more into line with those prevailing in other civilized countries. This book should be of very acute interest to all those who recognise the responsibility of society towards its criminals, to social reformers and in fact to everyone in India at a time when public conscience has been so much aroused with regard to prison life, and the treatment of political prisoners.

RECENT BOOKS OF TRAVEL

Palestine: To-day and Tomorrow. By John Holmes. (George Allen and Unwin, Ltd., 40 Museum Street, London W. C.) 1930.

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Mr. John Holmes's *Palestine : Today and Tomorrow* is the result of a visit the author made to Palestine last year; his vivid impressions of the land and the people serve as a back-ground against which to set his study of the Zionist Movement. After a brief statement of the facts and forces in Jewish history which culminated in Zionism, Mr. Holmes makes a careful study of what has been done by the Jews in Palestine during the last fifty years, of the dangers and difficulties which beset Zionism, and of its ideas and ideals. In view of the tragic riots in August of last year, this book has a very special interest, particularly the chapters dealing with the Arab-Jewish situation and the question of the English mandate. The author is an enthusiast. He sees the rocks ahead—the opposition of the Arabs, the tendency for the Jewish community in Palestine to become merely another troublesome political state—but he is confident that if wise counsels prevail, Zion may be developed as a "people and not a state, a culture and not a government, a commonwealth and not a power". The success of the movement, in Mr. Holmes's view, means three great things for the world—the preservation of the Jews, the setting up of mediating influence between East and West, and the establishment of an experimental laboratory for the study of social evils. Whatever view one may take of the author's conclusions, his work makes interesting and suggestive reading.

The Last Paradise. By Hickman Powell. illustrated with drawings by Alexander King and Abdre Roosevelt. (Jonathan Cape, Ltd., 30 Bedford Square, London W. C. I.)

The Last Paradise by Mr. Hickman Powell depicts in gorgeous colours the island of Bali, which until recently has remained among the least known islands of the Dutch East Indies; yet it is certainly one of the loveliest and the most interesting, having preserved its ancient religion, Hinduism, to the present day, and centuries after its neighbours surrendered to Islam. A book on Bali in English was overdue, and since even the Balinese are changing, we are thankful to Mr. Hickman Powell, an American journalist, for having written it. A perusal of the book will satisfy the reader that the author is an enthusiast about the land he depicts, which is one full day's sail from Java. The author, the illustrators, and the publishers have all combined to produce a fascinating work about a charming island and an interesting people. It contains, vivid impressions of the author and gives us glimpses of the life of the Balinese, shows us how happy they are, and how simple they are—even in the wearing of clothes ! Mr. Powell graphically portrays these islanders, who through the centuries, have preserved their ancient culture. He depicts them as dignified, simple-living, leisured—for Bali gives its people an easy abundance, which is well distributed among its inhabitants. Mr. Powell's *The Last Paradise* is one of the most enthralling books of travel.

Travels in the Congo. By Andre Gide. (Alfred A. Knopf Ltd., 37 Bedford Square, London, W. C. I).

Andre Gide, the author of *Travels in the Congo*, was born in Paris, of Huguenot ancestry, in 1869. He is to-day regarded as one of the masters of prose in France. Bruno Frank, one of the foremost writers of post-war Germany, has said that any young writer in the Old World sends his first book to John Galsworthy in London, to Thomas Mann in Munich, and to Andre Gide in Paris; and among living French men of letters Gide seems to be the only one whose name it is natural to couple with that of Marcel Proust. In the circumstances, it is not surprising that his *Travels in the Congo* is one of those rare travel records which tell the simple truth about the particular place visited without prejudice and without any romantic distortion of fact. What it gives is a concise, day-to-day record of things seen and felt and experienced—the climate, the

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living conditions, the French and Belgian colonial administration, the life of the people in the interior, their customs, rituals, dances, and morality. Written by any competent observer, such a record would be valuable. When that observer is the author of that masterpiece, the *Counterfeiters*, the result is a unique book of the greatest interest.

Korea of the Japanese. By H. B. Drake (John Lane The Bodley Head Ltd., London) 1930.

Mr. H. B. Drake's *Korea of the Japanese* is a record of the observations made by the author during a prolonged stay in Korea. Mr. Drake, who has hitherto been known as a novelist, has a thorough knowledge and understanding of the Korean people, their ways and modes of thought and he also has a real gift for rendering atmosphere and scenes for the ordinary reader. The result is a work that is not only interesting but instructive, and which is more than an ordinary 'travel-book'. It is a vivid picture of the customs and people of a little-known part of the East, by an experienced and acute observer. His subjects are inns and shops and sports rather than scenery, and he has a chapter on the failure of missions in Korea. There is also a thrilling chapter on the Diamond Mountains and the Nine Dragon Falls. The scope of the work is comprehensive the descriptions delightful and the 24 illustrations, embellishing the text, are well reproduced and bring out the beauty of temples, mountains. Altogether Mr. Drake's book is the best description of modern Korea.

Afghan and Pathan: A Sketch. By George B. Scott. (The Mitre Press, Mitre Chambers, Mitre Street, London, E. C.) 1930.

Mr. G. B. Scott—the author of *Afghan and Pathan*—is justly regarded as a great authority on Afghanistan. In his book he gives a very accurate description of all parts of that country, furnishes interesting details of tribal customs, and offers an excellent sketch of physical geography. The chapter about the condition of the Pathan tribes after 1893 is particularly interesting, and brings out the fact that tribesmen settle down much quicker when they realise that an occupation is likely to be permanent. The volume begins with a short history of British relations with Afghanistan, and of the circumstances which have resulted in the formation of the North-West Frontier Province. Then follows an interesting account of the social history of the wild tribes, their activities and achievements. The volume presents a genuine sketch of all that is known about them, and is an authoritative work.

My Sojourn in England. By (the late) Major B. D. Basu. (R. Chatterjee, 91 Upper Circular Road, Calcutta) 1929.

Major Basu was a well-known author. In his work called *My Sojourn in England* he describes the impressions of a cultured Indian on what he saw during his stay in that country, when be visited it as a student in the eighties of the last century. In this small book, he gives an account of this voyage to England, and sketches of the various cities he visited, as also the difficulties he had to experience as an Indian student. He applied himself to study English social life, and gives his impressions of the fair sex and their marital relations, as also the morality of the people. The chapter on the English views of India is deeply interesting. Altogether as a record of the travels and impressions of a highly educated Indian, his book—though dealing with the England of the eighties of the last century—is interesting and instructive.

Cashmers Cameos. By T. W. H. (H. W. Cave and Co., Colombo, Ceylon) 1930.

Cashmers Cameos is a collection of papers on the Happy Valley, which had originally appeared in journals and newspapers. They fully deserved republication in a permanent form. They deal with various aspects of life in Kashmir—springtime, summer, gardens, lakes, temples fishing &c—and are glowing word-pictures of the

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scenes and sights in *The Playground of Asia*. *Cashmere Cameos* make delightful reading.

NEWEST LITERATURE OF ZOROASTRIANISM.

Zoroastrian Religion and Customs. By E. S. D. Bharucha. (D. B. Taraporevala Sons and Co., Hornby Road) 1929.

We welcome the third, revised and enlarged edition of the late Ervad Sheriarji Dadabhai Bharucha's well-known book *Zoroastrian Religion and Customs* which has been thoroughly revised and enlarged, and contains an introduction by Dr. Jivanji J. Modi. The author, a profound scholar of Avesta, Pahlavi, Persian and Sanskrit, had secured several prizes by his erudite works on the Zoroastrian religion and scriptures. The present work gives a brief but comprehensive sketch of Zoroastrian religion and customs, and contains a number of appendices, which have made the book extremely valuable, for all who wish to have a true insight into the teachings of the Prophet of Iran, whose followers now mainly reside in India. The author gives a short history of the predecessors of Zoroaster, his life and an account of the age in which he lived. He clearly explains the essence of the Zoroastrian scriptures, the worship of Ahura Mazda, the psychology and beliefs of the Ancient Iranians, the doctrine of duality, the conception of future life, virtues and vices, and the sacerdotal order as described in the Mazdayasnian ethics. He describes accurately the Navzot or the thread ceremony of the Parsis, the marriage and funenal ceremonies, the purificatory laws and some of the most important rituals, the significance of the Parsi fire temples; and refutes the common, but mistaken, notion that the Parsis are Fire 'Worshippers'. He, in short, gives a succint and lucid account of the essential elements of Zoroastrianism. The book is an excellent compendium of Zoroastrian theology and ethics.

Our Perfecting World. (By Maneckji Nusserwanji Dhalla) (Oxford University Press, New York) 1930.

We are glad to have this thoughtful book from the author of "Zoroastrian Civilization" and other works dealing with Zoroastrianism. He deals in this book with the world at large—with religion in evolution, mind in evolution, social life in evolution, economic life in evolution, physical life in evolution, and other kindered subjects, and comes to the hopeful conclusion that mankind will unite, see the fundamental unity underlying all religions, abolish war,—and shall we say like the old novelists "live happily ever after?" But how can one come to this pleasant conclusion passes one's comprehension—especially when one sees signs of misery, international rivalry and new wars? Some three thousand years ago the Spirit of the aching world went and complained to Ormuzd of malice, envy, hatred, etc, which make human being miserable: and Ormuzd replied:—"Be hopeful: for Zoroaster is coming as a regenerator and healer of the world." The Iranian prophet came and went, but the world has remained the same. Other prophets—Buddha, Confucius, Christ and Mohammed—came and tried to improve mankind. But they too have not succeeded as we must acknowledge. We all want the world to be better, but how to make it so we do not know. The book is full of beautiful optimism and therefore, in spite of one's doubts about the possibility of improving mankind, it should be read.

The Iranian National Epic. (D. B. Taraporevala Sons & Co., Hornby Road, Bombay) 1929.

Avestan Gathas. (Calcutta University Press) 1930.

Divan-e-Poure Davoud, and The Gathas of Zarathushtra by Poure Davoud. (D. J. Irani, Jahangir Wadia Building 49 Esplanade Road, Fort) 1929.

The first two books enumerated above are translations into English of Professor Theodor Noldeke's German treatise called

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the *Iranian National Epic*—dealing mainly with the *Shahnama* of Firdausi, and of Professor Meillet's French work on the *Avestan Gathas*. Both of them are valuable contributions to the study of ancient Persian religion and literature.....Aga Poure Davoud's two books are most welcome. His volume on the Gathas contains the treatise in original Persian with an English translation. The Aga is a Persian Muslim but has written of Zoroastrianism with keen insight and deepest sympathy. His Divan or collection of poems also is of great merit and originality and is an excellent sample of modern Persian poetry. The Persian text is well edited and is accompanied by a good English rendering, which will be useful to students.

The Zoroastrian Doctrine of a Future Life. By J. D. C. Pavry. (Columbia University Press, 2960 Broadway, New York, U. S. A.) 1929.

Dr. Jal Pavry is a distinguished scholar of Zoroastrian studies and his *Zoroastrian Doctrine of a Future Life* betrays the hands of a master of the subject. The work finds a fitting place as a volume in the Columbia University Indo-Iranian series edited by that eminent *Savant*, Dr. A. V. Williams-Jackson, Professor of Indo-Iranian languages in that university. Dr. Pavry's book is fairly exhaustive in its scope and treatment. It presents a luminous exposition of the Zoroastrian doctrines of the journey of the soul from the moment of death to the individual judgment. Based upon original sources, verified by references to the latest European and American works on the subject it deals with, Dr. Pavry's book is marked by scholarship, learning and a scientific spirit of research. It is a notable addition to the English literature of Zoroastrianism

Parsis: A People of the Book. By S. M. Taher Rezwi. (Presidency College, Calcutta) 1929.

Professor Taher Rezwi is, we believe, a Beharee, but is on the staff of the Presidency College, Calcutta. In his *Parsis: A People of the Book*, he has broken new ground and produced a scholarly work. It offers an interesting sketch of Zoroaster, of the sacred literature of Zoroastrianism, of the teachings of the Iranian Prophet, of his claims to be accepted as a Prophet of God, and of the relations between Islam and Zoroastrianism. Though the book is small, the ground covered in it is fairly extensive, the standpoint of the writer is fresh and original and he brings to the study of the subject an unprejudiced mind. The book may safely be commended to students of the subject.

The Hymns of Zoroaster. By Dr. K.S.L. Guthrie (D.B. Taraporevala Sons and Co., Hornby Road, Bombay) 1929.

Dr. Kenneth Guthrie's *Hymns of Zoroaster* is the special Indian edition of a well-known work. *Zoroaster's Hymns* beautiful and inspiring as they are, are but little known, hence this cheap and popular edition of Dr. Guthrie's book with all necessary helps. This edition is not intended for scholars; it has been planned and written in simple style and easy language for the average intelligent and educated persons. In keeping with this, every unnecessary difficulty and hopeless critical problems have been cleared away. The book will thus be found extremely interesting by men and women of all castes and creeds, who may be desirous of learning something about the teachings of Zoroaster.

CURRENT LITERARY STUDIES.

Practical Criticism. By I. A. Richards (Kegan Paul, Trench, Trubner & Co, Broadway House, 68—74 Carter Lane, London, E.C.) 1929.

Mr. I. A. Richards has followed up his *Principles of Literary Criticism* by a study of literary judgment called *Practical Criticism*. This book is a guide to the formation of taste in literature based upon a new plan. The author first prints the astonishing opinions of a number of highly educated readers upon poems which were put before them unsigned: He then discusses these

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opinions systematically, and the reasons advanced for liking and disliking the poems. The result is a survey of the real state of current culture, which is both disconcerting and stimulating. After this interesting study, the book goes on to analyse our current notions of Sentimentality, Sincerity, Meaning, Belief, Rhythm, and Understanding, in a way which throws new light upon many questions vital to our appreciation of life as well as of literature, and concludes with suggestions towards a fresh orientation of literary education, both in the narrower and the wider sense. The book attempts, with new resources, to bridge the gap between clear ideas and discerning personal taste. From this brief reference to its contents, it is clear that *Practical Criticism* is a masterly survey on the subject it deals with, and a highly valuable contribution to the literature of criticism.

Manimekhalai in its Historical Setting. By Dr. S. Krishnaswami Aiyangar (Luzac & Co, 46 Great Russell Street London, W. C. I.) 1929.

Dr. Krishnaswami Aiyangar's *Manimekhalai in its Historical Setting* is a critical study of one of the five great classics of Tamil literature. The work is studied from the point of view of literary and historical criticism with a view to fixing its place among works of Tamil literature in relation on the one side to the so-called Sangam classics and on the other, to other classics of literature. Inter alia the work contains valuable chapters bearing on the philosophical and religious conditions of the times to which it relates. These are examined in sufficient elaboration with a view to the conclusions to which they may incidentally lead as marking particular stages of development of the systems that come for advertance in the work. With a view to make the study really more effective to those who may not be familar with Tamil, a comparatively free and somewhat abridged translation of 27 out of the 30 books is given along with a literal and full translation of the other three books bearing upon the religious and philosophical systems. The work is likely to throw a flood of light upon the condition of the Tamil land at an important period of its literary development. It is a scholarly work.

The Art of Study. By T. H. Pear (Kegan Paul, Trench, Trubner & Co, Broadway House, 68–74 Carter Lane, London, E. C.) 1930.

Mr. T. H. Pear's *Art of Study* is addressed to all who are old enough and young enough to regard the winning of knowledge as a fine art. Like other arts, it can be helped by science. Expounding different kinds of learning—remembering, understanding, behaving, feeling appropriately, and discovering relationships—the book discusses reasons for the success and failure of different individuals, not omitting intelligence, stupidity, and laziness. It asks whether the memory can be trained, and in what way learning may have general transferred effects. It contrasts the art-forms of the lesson, the lecture, and talk, and examines some modern objections to lectures. It gives suggestions for increasing the student's concentration upon work, for taking notes, and for using them afterwards. While urging the importance of patience and hard work, it helps the student to disover parts of his tasks in which such effort will be effective. If thoroughly mastered, it will prove a very helpful book.

The English Novel. By Ford Madox Ford. (Constable & Co. 10,12 Orange St. London W. C. 2).

The English Novel, from the earliest days to the death of Joseph Conrad, by Ford was first published in America a year or two ago. The edition under review was published to meet the demand of students in the English Universities. That in itself speaks for the merit of the book. The writer has given a critical account of prose fiction of the last two centuries and a half; discussed the innovation of the modern manner in contemporary letters, contrasting the old with the new. This study of the English Novel, by a well-known nove-

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list, writing about his own art, needs no recommendation from us. It is a most straight-forward book, despite literary prejudices, and written with refreshing boldness. We may not agree with Mr. Ford's opinions and criticisms, or his prejudices and partialities, but we have no hesitation in recommending his book, as one of the best for the study of the techinque on which he rightly lays some stress—and the development of the Englih Novel. It is a most thought-provoking book.

History of English Literature. By Legouis and Cazamian (J. M. Dent & Sons Ltd., Aldine House, Bedford Street London W. C. 2)

Seldom has a book so quickly gained its position as Messers Legouis and Cazamin's *History of English Literature.* Published in English version in two separate volumes, in 1927 respectively, it was immediately recognized as a book of first importance, and the issue was exhausted. The publishers have now revised and issued it in a single volume, in larger print with illustrations at the low price of eighteen shillings for its 1,424 pages. Its merit is well recoginsed and no student of English literature and its history can afford to neglect it. Clear, concise, sensible, accurate and based on extensive research and learning, it gives a comprehensive survey of English literature from the Middle Ages upto 1914. For thoroughness and grace of style, among other qualities, it surpasses every other book of its kind, and is the best survey of the history of English literature, written by Frenchmen.

Scandinavian Literature from Brandes to Our Day. By H. G. Topsoe-Jensen (George Allen & Unwin Ltd, 40 Museum Street, London, W. C.) 1929.

The English translation of Mr. H. G. Topsoe-Jensen's *Scandinavian Literature from Brandes to Our Day* is a publication of the American-Scandinavian Foundation, and is an excellent short sketch of a great subject. Following on three volumes of short stories from Norway, Sweden, and Denmark respectively, and a selection from Modern Swedish Poetry, the Foundation have now issued this general survey of Scandinavian literature. The years reviewed—from Brandes, whose epoch-making lectures in 1890 may be said to have inaugurated modern literature in Scandinavia, to Sigrid Undset and contemporary writers—are the most active literary years of all the three countries, and the book is a revelation of the amazing wealth and variety of Scandinavian literature. It deserves careful attention at the hands of students of Scandinavian literature.

LATEST WORKS OF REFERENCE..

Official Year-Book of the Union of South Africa, 1928-29. (Director of Census, Pretoria, South Africa) 1930.

The *Official Year-Book of the Union of South Africa,* is a most valuable compendium of statistical data and facts and figures relating to the South African Commonwealth and adjoining British Protectorates, and is a model book of reference. The new issue supplies information—mostly of a statistical character—on history and description of the various states and colonies, constitution and government, laws, population, vital statistics, public health and hospitals, education, labour and industrial development, prices and cost of living, social condition, administration of justice, police and protection, electorate, "native affairs", land survey, tenure and occupation, irrigation and water conservation, agriculture and fisheries, mines, manufactures, commerce, harbours and shipping, railways and land transportation, posts, telegraphs and telephones, finance and local government. Thus the *Official Year-Book* is a monument of industry and is distinguished from its predecessors by various changes, necessitated mainly by the increased scope of the valuable information condensed and rendered accessible. Separate sections are assigned to the treatment of new subjects now prominent, and several have been rewritten and rearranged

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and various other features of interest and utility have been introduced. Altogether *The Official Year-Book of the Union of South Africa*—which includes in its cope also Basutoland, Bechuanaland Protectorate and Swaziland—is a work of reference of which the Government of that Dominion may well be proud. It reflects the highest credit on the editor, on the organization of the statistical department, as also on the resources of the Government Press at Pretoria.

Soviet Union Year-Book 1930. Compiled and edited by A. A. Santalow and Louis Segal, Ph.D., M. A. (George Allen & Unwin Ltd., 40, Museum Street, W. C. I) 1930.

We welcome the sixth annual publication of the *Soviet Union Year-Book* for 1930. Of the books of reference dealing with particular countries or states, it is beyond doubt one of the most useful. Its scope is co-extensive with the group of republics in alliance with that which has its capital at Moscow, and it offers a comprehersive account of the activities in various spheres of the several states constituting the Soviet Union. In effect it is a Russian Whitaker, both as a work of reference and of trustworthy information of Soviet republics. The compilers are entitled to great credit for the care and industry with which they have brought together their material, which covers the whole range of the Soviet Unions' political, economic and industrial organization, financial condition, natural resources, commercial activities, trade development, educational progress, and foreign relations. The book is thus a huge accumulation of accurate and sound information, carefully sifted and sedulously verified and it also embodies an invaluable reportory of statistical data, not accessible to the average student. We have, therefore, much pleasure in commending this exceedingly valuable year-book to all businessmen, publicists, politicians and students of the Soviet affairs in general. It is a remarkably successful attempt to present a compendious sketch—unbiassed and reliable—and no serious student of Bolshevism can afford to neglect it. The present edition has been carefully revised and judiciously overhauled.

Guide to Current Official Statistics of the United Kingdom. Eighth Issue. 1929 (H. M. Stationery Office, Adastral House, Kingsway, London, W. C. 2), 1929.

The number of British official publications issued during each year is so large that the average seeker after information is apt to get bewildered at their range and immensity. A guide to them—such as is now rendered available in the book under notice—was badly needed. A reference to its pages shows at a glance the publications issued in 1929 and the various subjects they deal with. It will be found to be of considerable help to those seeking after official data and statistics. This extremely compact publication, a fresh volume of which is issued every year, not only gives a list, arranged under departments, of the volumes containing statistical information, but also provides a detailed index of subjects, in which are indicated the exact characteristics, as regards date and place, of the statistics to which reference is made. Special devices are employed to facilitate the use of this index by even the most casual inquirer, and to enable the appropriate reference to published official statistics on any subject to be readily traced. We have noticed in terms of appreciation the first issue of 1923 and the subsequent volumes of the *Guide to Current Official Statistics of the United Kingdom*. As a systematic survey of official statistics published in the year before, it will be found highly useful in looking for authoritative and accurate data and figures which are available in official publications alone. It were much to be wished that the Government of India issued annually such a survey of and guide to Indian blue books. It is priced cheaply at one shilling.

Cook's Traveller's Hand-book to London, with 11 maps and plans, (Thos. Cook & Son, Ltd., Berkeley Street, Piccadilly, London, W.) 1930.

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We welcome *Cook's handbook to London*, first issued in 1877, which has once again been issued thoroughly revised and brought up to date by Mr. Roy Elston, the experienced editor of Cook's guidebooks. In the process of revision it has increased in size to close on 300 pages, and a new feature which will, we think, be particularly appreciated by visitors to and residents in the metropolis is the addition of three sectional plans, in colours—one showing not only theatres and music halls but the principal cinemas clearly marked and named, another showing in similar detail the various Government offices in and around Whitehall, and the third showing places of literary and antiquarian celebrity, in particular a guide to the London of Dickens's novels. Besides these the *Handbook* contains the usual plan giving a bird's-eye view of London (and marking Cook's Offices) and also the plans of famous buildings; and a series of photographic illustrations of famous London views. The letter-press preserves all the old features designed for the convenience of tourists, prominent among them being descriptive itineraries of tours through the principal public buildings and collections of art. Thus it is a capital guide to London.

The Madras States Directory, 1930. (The Pearl Press, Cochin). 1928.

We welcome the *Madras States Directory, 1930* which is a pictorial reference book of statistical, historical and commercial information regarding the five Madras States of Travancore, Cochin, Pudukottai, Sandur and Banganapalle. In these days when the future of the Indian States is engaging considerable attention, the usefulness of a publication of this kind giving fairly exhaustive information regarding the Madras States, some of which are in the fore-front in point of their high level of culture and progressive administration, can hardly be exaggerated. The *Directory* reflects great credit on the publishers that they have been able to compile such a comprehensive work, devoting a separate section to each State. It is well-illustrated. There is a "Who's Who" section wherein biographical sketches of prominent men and women are given, interspersed with fine half-tone reproductions. Much valuable information is given relating to the trade and commerce of these States. The get-up and the illustrations leave nothing to be desired and the publication deserves the patronage of the public in the States. *The Madras States Directory* is a notable Indian enterprize and deserves encouragement, and the fourth annual edition, under notice, is a great improvement on its previous issues.

Trekking in Kashmir. By Barbara Earl. (Civil and Military Gazette Press, Lahore.) 1930.

The excellent little volume by Barbara Earl, called *Trekking in Kashmir*, should interest visitors to and residents in the "playground of Asia". The author has, in her book, embodied much useful information about tramping and camping in Kashmir, which will be welcomed by those who are about to set out on their first expedition. The cost of getting together a camp, what particular articles are required for it, how to manage servants, coolies, ponies and what stores to get together, these and all other informations are given in detail. As a practical guide containing definite suggestions and information for such a holiday this little book is exceedingly helpful. It contains chapters on outfits, transport, costs, food supplies, medical kit, camp sites, and servants, and is provided with a sketch map illustrating the routes. Useful and interesting appendices on waterproofing tents, camp recipes, etc., are included at the end and in addition to a map reference index, there is also a general index. Thus *Trekking in Kashmir* is an almost ideal guide to the camping tourist in the Happy Valley.

The Austrian Year-Book of 1930. Edited by E, Ludwig. (Australian Federal Press Department, Vienna I, Ballhausplatz 2, Austria) 1930.

Following the example of the governments of the Scandinavian countries of

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Denmark, Norway and Sweden and more recently of that of Czechoslovakia, the Austrian Government also have got the chief of their Federal Press Department to prepare an excellent compendium of general information about their country, in the English language. To give it wide publicity that institution (the address of which is noted above) has been authorized to supply free copies of the book to public institutions which may apply for it. The *Austrian Year-Book*—which is exceedingly well put together—covers a large ground and deals with Austrian constitution and politics, foreign relations, art and landscape, finance and economics, and lastly with the cultivation of English in Austria. It thus provides English-knowing students of Austrian public affairs with an almost encyclopaedia work of reference, the data of which are derived from authentic, official sources, and it is thus an indispensable, handy manual of facts and figures.

Sweden : a Guide for Tourists. Edited by Axel Palmgren (Albert Bonniers Forlag, Stockholm, Sweden) 1930.

Sweden is, in a sense, the tourists' paradise, where he can witness each summer that unique spectacle of nature, popularly known as "the midnight sun". Apart from that, it is a charming country, both in its landscapes and seascapes. We are not surprised, therefore, to find a Swedish publisher trying to interest the Vast English Knowing world by producing in English, a guide for the tourists in Sweden. The result is Mr. Axel Palmgren's excellent book called *Sweden : a Guide for Tourists.* It is clear, compact and comprehensive, and it is embellished with 161 illustrations, 8 plans and 10 maps—all which materially add to the value and usefulness of the letterpress. It gives highly useful practical information and describes in detail all the principal sea, land and air routes to and in the country. We have much pleasure in commending this Swedish enterprise to all tourists to and residents in Sweden, as a work which they will find both practical and informative.

Mysore City. By Constance E. Parsons. (Oxford University Press, Bombay.) 1930.

Miss Constance Parsons' *Mysore City* represents our ideal of perfect guidebook—not only descriptive, informative and practical, but producing on the reader's mind, so to say, the very atmosphere of the place and the impress of its individuality. In all these respects *Mysore City* stands absolutely unique among guidebooks. Embellished with 32 full-page illustrations, the book attempts to lead the visitor to points of interest readily reached in and from the city. It also endeavours to convey something of the glamour that Mysore has for her residents and to open a few doors into her past. The important institutions of the city, its striking features and characteristics, its history and legend, the social and economic life of its people, their feasts, fasts, festivals and shrines are all graphically delineated and vividly painted, while practical information (such as the tourist requires) is amply supplied in appendices. It is for these reasons that we have described it as a perfect guidebook.

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ON THE EDITOR'S TABLE MISCELLANEOUS LITERATURE

The Life of Chinghiz Khan by Professor B. Y. Vladmirtsov. (George Routledge and Sons. London) 1930, has been translated from the Russian into English by Prince D. S. Mirsky. Mr. Harold Lamb's Life of the Great Mongol conqueror was lively as one expects most American books to be—but it was not deep. This book is deep. It is a very good study of the character and achievements of Chinghiz Khan. The author does not paint his hero as a superman, but as a man, who, on account of certain gifts of nature, became a great conqueror. Chinghiz was not brave or adventurous, but a shrewd and steady man with marvellous self-control and an iron will. He was practical : he did not care for glory but for victory and its fruits. He was physically strong, but his brothers were stronger than him. He was not very cruel, considering the times and the people among whom he lived. Chinghiz was not merely a great general, a general who conquered a greater part of the world than any other conqueror. He was a statesman as well. His Institutions prove this ; and these Institutions helped his sons and grandsons to rule their empires. There was law and order in Chinghiz Khan's vast empire. The conqueror had also great respect for learned men. In the midst of his Central Asian campaign he found time and pleasure in talking to a Taoist philosopher from China. This is not a " romanced biography ", but the sober work of a scholar who is probably the greatest living autority on the Mongolian Language and Mongol History. The book gives a comprehensive picture of Mongol Society in the twelfth century, and shows the life of the great conqueror against the background of the social conditions that produced him. The student of history will find this book useful to him.

This is an important year in the history of that now famous collection of oriental literature, (issued by Mr. John Murray, 50 Albemarle Street, London, W. I.), the Wisdom of the East Series, which for years has been carrying on the ideals of the League of Nations, for it is now celebrating its twenty-fifth year of publication. Starting in 1905, in a modest way but with a great purpose—that of binding West and East by means of the wisdom, philosophy and ideals of the Orient—the Series has succeeded and continuously grown until it now comprises fifty-five volumes. India, China, Japan, Persia, Egypt all have here contributed to it their profoundest wisdom and their truest literature in poetry and prose. Many of the volumes have since become recognized classics. This series has the definite object of bringing together West and East in a spirit of mutual sympathy, goodwill, and understanding. The latest addition is Mr. Charles King's English rendering from the original Sanskirt of Kalidasa of the *Meghduta* or the *Cloud Messenger*, the story of a cloud drifting across India from the Vindyha Mountains to the Himalayas, charged with the message of a young lover to his beloved, from whom he has been parted for a year. In it the panorama of, vanished cities, legendary lands and fairy palaces, the changing aspect of the cloud from dawn to sunset, the burden of sorrow and remembrance and the thrill of coming re-union are woven into a single lyric of unsurpassed beauty. Mr. King's translation is very well done.

Miss Edith Craske's *Sister India* (The Religious Tract Society London), is the latest arrival in the heterogenous series of India's recently found relatives and is a description of the missionary activities in India among the women. It takes for granted the truth of Miss Mayo's statements in *Mother India*, adds to them the charge

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against the non-christian religions prevailing in India that they not only encourage but sanction the demoralization of their women, nay, that even their priests in some intstances participate in furthering it. Miss Craske has well described in the book under review the great work done by Dr. Edith M. Brown and others in disseminating medical knowledge and help to the women of Irdia, and were the sores as ghastly as Miss Mayo relates the admirable work done by the christians, as delineated by Miss Craske, would soon heal them, and sooner still if our Irdian sisters would take a leasson from our Christian sisters and work along similar lines. The endeavour and achievement of the Christian societies—Roman Catholics and Protestants both—among the sex-victims and sex-culprits of the sex-obsessed, sex-perverted classes in Europe is heroic. We give them all credit and admiration for their work there as well as here in Irdia. Miss Craske's work should be very helpful and suggestive, but we would beg of her christian charity to clear her vision of the traditional prejudices that obscure it.

Dorothea Chaplin was induced to write *Some Aspects of Hindu Medical treatment* (Luzac & Co., 46, Gt. Russell Street London W. C.) by the success attained by an Indian doctor in London—Dr. Mitra—in the curing of diseases given up as incurable by the European doctors, in the case of the authoress as well as others, by Ayurvedic medicines. The authoress draws attention to the works of standard writers on Indian medicine, like Charaka and Susrata, to the science of the pulse as developed by the Hindus, and to the superior virtues and potency of the drugs obtained in Irdia, specially in the Himalayas. It will be a great boon to suffering humanity if to the Ayurvedic system of medicine and to the knowledge of its practitioners—which is at present almost entirely emperical—were added the discoveries, the experience, and the system of practical diagnosis of the European art of healing. The book under review can help to serve this end. It is to be hoped that Hindu scholars would undertake the translation into English of the many standard treatises on Hindu medicine that are to be found, up to the present, only in Sanskrit or the vernaculars. The wide circulation of Dorothea Chaplin's book will, we are sure, lead to a better appreciation of Hindu Medical Science.

Mr. Hemendra Prasad Ghose is a distinguished Irdian journalist, who possesses large experience of the press in this country. His *Press and Press Laws in India* (D. K. Mitra, 20 Strand Road, Calcutta) is, therefore, an excellent piece of work Mr. Ghose shows that from 1780, when the first Indian newspaper appeared, up to the present day, the press in India has been subjected to severe repression and rigours to which all public-spirited citizens and several British statesmen themselves have taken exception. In a small compass Mr. Ghose makes a remarkably good survey of the measures adopted by the British Government in India to circumscribe the liberty of the press. The appendices included in the book enhance its usefulness, as they bring together much data not generally accessible. Those desirous of learning the history of the press in India can turn to Mr. Ghose's excellent little book with advantage, as it is an accurate, sound and compendious sketch of the subject.

In his *Worshipful Masters* (Angus and Robertson Limited, 39 Castlereagh Street, Sydney, Australia), Mr. Justice A. B. Piddington has given us a pot-pourri of delightful and highly diverting anecdotes illustrating the character sketches of eminent personalities in New South Wales as well as in other lands. The author has not compiled heavy biographies of past potentates, but invites us to meet over the walnuts and the wine, and elsewhere, "certain exemplars, some of life, some of mirth, some of learning, but all of human friendliness and service in their day." These brief swift studies of leading legal, political, and social lights are very interesting and entertaining. Those who sit down with Mr. Justice Piddington and his witty

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and wise company will have rare enjoyment. The author is a rare raconteur with a great sense of humour.

Love Courtship and Marriage. By Rev. J. H. Bodgener should appeal to the people for whom it is intended. But we wonder if the book is not a little too late. The Rev. author took his courage in both hands and embarked upon a series of sermons on this subject. It was an unorthodox thing to do. But he was surprised to find that "up and down the country (England) the pulpit had spoken on this subject". We are afraid he would be even more surprised to learn that the youth of the world today has indulged in the study of this subject more scientifically and thoroughly than it has been done in the book under review. The knowledge of the average youth in the countries to which these sermons can apply, goes far beyond the scope of this book; there the relationship between the sexes is no longer kept in the Purdah. Still the book would be useful as an introduction to the subject for the very young.

Islam, the Religion of Humanity. By Maulvi Mahammad Ali, (General Secretary G. M. T. S. Muslim Brotherhood, Bellary) is an exposition of the teachings of Islam in the light of modern thought. It tries to explain the tenets of Mohamedanism from a rationalistic point of view and gives in concise and clear form all the essentials of that religion. Those who desire to know something about the doctrines of this religion, which is followed by a very large section of humanity—every intelligent citizen of the world ought to so desire—but who have not much time at their disposal, will find this book as good an epitome as any yet published. Maulvi Muhammad Ali is a scholar and has deep understanding of his subject: thus *Islam* is presented to us with precision and faithfulness.

Amongst new editions of standard works we welcome *Translations of Ancient Arabian Poetry*—with an Introduction and Notes—by (the late) Sir Charles James Lyall who is recognized as the leading British authority on the Arabian literature and language especially pre-Islamic. The version of the poems here given is admitted to be the most faithful that has ever been made from the Arabic, and one which, moreover, loses nothing of the beauty contained in the original verse. Sir Charles provides also an introductory chapter which gives a most enlightening epitome of Arab philosophy and life, and a historic survey of Arab Literature. The volume is issued in handsome format by Messrs Williams and Norgate Ltd., (38 Great Ormond Street, London, W. C. I).

Each of the books, in Pitman's Craft for All series (Sir Isaac Pitman & Sons Ltd. Parker Street, Kingsway, London) has been written by an expert. Most of the useful crafts have now been included in this series. *Printing* by E. G. Porter, the latest addition to it, is written so that it can be of extreme help in the learning of printing as a hobby and can serve, at the same time, as an introduction to a more serious pursuit of this craft. Useful hints and information are included in it and the book is embellished with a wealth of diagrammatic and photographic illustrations which render the text particularly clear and easy to follow. The book should be of great help to those engaged in printing and the employees of the presses.

We have received two volumes of the Travellers Literary series *Madam Bovary of Fluabert* and *The Travel Letters of Lady Mary Wortley Montagu* edited by A. W. Lawrence (Jonathan Cape, 30 Bedford Square, London). The Travellers Library, as we had occasion to mention before, is the best-value-for-money series that we know. The binding is blue and gold, the type neat, and they slip easily into the pocket, thus answering admirably the purpose after which they are named. As will be seen from the list, the choice of books selected for publication is excellent: take for example the books under review, the novel of novels by Flaubert and the letters of Lady Mary Montagu over which Tobias Smollet went into ecstasies in the eighteenth

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century. These two are notable additions to an excellent series.

The Oxford University Press series of reprints of standard works in the "World's Classics" is forgoing ahead. The latest additions are several excellent verse anthologics, *A Book of Narrative Verse* compiled by Mr. V. H. Collins, which is about the best of its kind; the *Golden Treasury of the Best Songs and Lyrical Poems in the English Language*, selected and compiled by F. T. Palgrave, which was first published in 1861 and is well-known to the reading public; additional poems have been added to it in the "World's Classics" edition from time to time right upto 1928. Another reprint in this series just issued is its famous *Selected English Stories* of the XIX and XX Centuries, Third Series. The "World's Classics" is one of the very best collections of masterpieces of classical literature.

Mr. G. Lowes Dickinson's *A Modern Symposium* (George Allen & Unwin, Museum Street, London) which was first issued in 1911, is very welcome in a new reprint. It is a capital book, highly thought-provoking. In it, in the course of conversation a Tory Peer, a Liberal Prime Minister, an Anarchist, a Poet, a Gentleman of Leisure and others each make confession of some part of their philosophy of life. The book thus contains an unique representation of the points of view held by very diverse men who, though they stand out clearly as individuals, are yet, in their attitude, symbolic of various types of mentality.

We welome the second edition of *Indian Ideals* under which title the Kamala Lectures of Dr. Annie Besant are published (Theosophical publishing House Adyar, Madras). At this juncture of the political crisis in the country it is not only meet but necessary that all the best literature on the subject be kept well before the public. This neat and handy volume, containing the utterances of that venerable veteran who has grown aged, trumpeting forth with her resonant voice India's ideals, and in battling for her wrongs, has come at a very opportune moment. We have need of all our arsenal.

Indian Neighbours, by M.L. Christlieb (Student Christian Movement Press, 32 Russell Square, London, W.C.) is an account in narrative form of the actual work, hopes, and achievement of a young English missionary among the Indian Christian colonies in the Nilgiris. The book describes how young enthusiasm can overcome seemingly unsurmountable difficulties and instil new life into waning ideals. It is a sincere and faithful record of Christian endevour in Southern India. The book should be of interest to Christian missionaries in India.

Dream Hours and Dynamic Health. Part 1, by Harishchandra P. Kaku (Shah & Co., Krishna Bhavan, Khetwadi Main Road, Bombay) is a book for young men and young women who have had no proper sex-education and are thus liable to consequent ill-health. The importance of regulating diet, and of regular physical exercise is emphasised; directions for both of which are given in the book at length. Some knowledge of sex is essential for the youth and we recommend this book to them.

Another new edition of a standard work containing valuable information on the mechanism and training of the human voice, pronunciation for singers, with chapters on English verse and metre, hints to reciters and a list of recitations is R.I. Party's *Practical Hand book* on *Elocution* (George Allen & Unwin, Ltd, Museum Street, London). It is now in its sixth revised edition and will continue to be found highly useful.

The Hindustani Academy, U. P., Allahabad, is to be congratulated on their having brought out a Urdu translation of Lessing's famous drama *Nathan* by Munshi Fazil Muhammad Naim Uddin of the Allahabad University. The translation is finely rendered and the book well got up, the only fault we find with it is the

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long errata at the end which we would have hardly associated with the publications of the distinguished Academy.....Syed Talib Ali has done good service to Urdu literature by compiling *Akbar Allahabadi* (Anwar Ahmadi Press, Allahabad), in which he gives a life of Akbar, and a collection of his poetic and prose writings. Akbar is well-known to the readers of Urdu literature as one of the greatest poets in that language in recent times. He was distinguished for his satirical and humorous attack on our denationalised habits. He was essentially a national poet. We welcome most cordially this critical study of his life and works.

"Everyman's Library" keeps steadily on the increase. Lately seven new volumes were added, making 857 volumes in all—a stupendous achievement. The new volumes are *Goethe's Conversations with Eckermann*, edited by J. K. Moorhead, with an introduction by Havelock Ellis. This is an important volume, necessary for the understanding of Germany's great period. Fielding's eighteenth-centuries *Amelia*, in two volumes, with an introduction by George Saintsbury; George Eliot's nineteenth-century *Middle-march*, with an introductory note by the late Sir Leslie Stephen, also in two volumes; *Shorter Novels of the Eighteenth Century*, containing William Beckford's *Vathek*, Horace Walpole's *The Castle of Otranto*, and Dr. Jhonson's *Rasselas*—are all very welcome volumes. Finally, there is the famous adventure book, now printed unabridged, *Rattlin the Reefer*, which was supposed to be a novel by Marryat but was actually the true story of Edward Howard who was a midshipman in the Navy. These books are all two shillings a volume. The library binding of "Everyman's Library" is not so well known as it should be. A strong linen faced cloth is used that will stand any amount of wear, the back is flexible and the pages lie flat when open, and it costs only a shilling more than the ordinary cloth edition. One of the great attractions of Everyman's Library are the introductions. Each one of them is written by an acknowledged authority who can be trusted to say exactly what the reader ought to know about the book, and taken altogether they from a remarkable contribution to constructive literary criticism. Altogether the "Everyman's Library" deserves well of the reading public. The ideal of the publishers (J. M. Dent & Sons Ltd., Bedford Street, London W. C. 2). is to bring together reprints, in the series, of one thousand volumes. We wish their enterprise great success which this splendid collection so richly merits.

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THE ROUND TABLE CONFERENCE.

By Mr. B. NATESAN.

AS I write, the Round Table Conference is at work, hammering out, we hope, a Dominion Constitution for India. The plenary session, which has just closed, has achieved two notable results :—It has demonstrated unmistakably the unity and strength which lies behind India's demand for Dominion Status ; and it has called forth from the Princes an unequivocal statement of their desire to identify themselves with the aspirations of United India. Mr. Jinnah and Mr. Mahomed Ali are not prepared to jeopardise the settlement by a discordant emphasis on the rights of minorities ; the Gaikwad and the Princes are willing, like the feudal barons of old Japan, to subordinate their interests to the exigencies of the Commonwealth ; Dr. Sapru and the Rt. Hon'ble Sastri made no secret of the fact that they are equally zealous, and though less defiant, are yet one with the Congressmen alike in their demand and in their determination. Thus the Indian Delegation has at the outset justified itself and given an impressive display of solidarity which cannot be lost on the British public.

That is by no means a small gain, judging from the fears entertained in many quarters that we would spoil our case by our dissensions and afford a handle to the authorities to say with cynical satisfaction : "Gentlemen, first compose your differences and then come for a settlement with us" ; meaning thereby, that our differences would never be composed and consequently settlement on the vital issue of Dominion Status, is impossible for "as long a time as imagination can conceive".

The situation has now completely altered. Liberals and Conservatives can no more plead ignorance of India's real intentions and the British public can no more ignore the united demand for justice and fairplay. Whatever else may not have been achieved, the Round Table Conference and the magnificent setting that has been given to it have irresistibly brought the Indian problem to the forefront of public discussion in the heart of the Empire. After all, we have to settle by negotiation. It is therefore impossible to underestimate "the effect of this feat on the British delegates, on Parliament and on the British public who are thereby brought face to face with the realities of the present day situation in India. The plenary session has proved to Great Britain that the two countries from now onwards stand on a different footing : *there can be no going back to the old order of things or regarding the Indian problem from the old angle of vision*"

That is rightly said. For there could be no longer any question of fitness or unfitness of India to bear the burden of responsibility. "Whether Indians are fit for it or not," wrote Mr. George Slocombe, "it is too late to argue the matter now. They have already decided that they are fit to rule themselves, and they have begun to make foreign rule impossible in India." Without intending any threat or bluff, India is well on the

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road to Responsible Government with Britain's help if possible, without it if necessary. That correctly interpreted, is the attitude of most Nationalists which it is useless to ignore.

Britain may delay it for a while or throw impediments on the way—it is easy to do it in the circumstances in which the country finds itself—but India will win it all the same. It is therefere the part of wisdom and statesmanship to settle the matter with grace on the one hand and gratitude on the other. It will be creditable to both countries therefore if the Conference sets itself to the task with patience and candour. The question is not how much of responsibility could be safely conceded to India, but how little could, with propriety, be withheld from her. The goal being defined and established the only problem before the Conference is to see what safeguards and reservation are absolutely necessary for the period of transition. On this basis, settlement of outstanding issues is at once possible and pregnant.

Doubtless among such reservations will be the problem of defence and foreign relations. But any scheme that contemplates reservations till the end of time will be regarded as a mockery. And now that the Princes have consented to join a federation with a strong Central Government exercising a vigilant control over the autonomous states and Provinces, a working constitution satisfactory to all parties, is within the limits of practicability. The logic of the Unitarians, if we may so call the advocates of Unitary Government, is irresistible. But the federal idea, since the days when Lord Hardinge visualised a federation of autonomous Provinces and the Montford Reforms sought to build a structure on that basis, has caught hold of the imagination of princes and peoples. But let there be no mistake about it; there can be no real or enduring partnership between a progressive democracy and an effete autocracy. The princes will ere long realise this incompatibility and will certainly endeavour to bring their states in line with British India. For what we want is not a more picturesque India of old fossils and antiquated exhibits for the delectation of foreign tourists and ethnologists but a purposeful India inspired by the vision of a great future worthy of her part.

If Swaraj could be won by eloquence and dialectic skill, it is hardly possible to improve on the result foreshadowed of the work of the present Indian delegation. But then if speeches could bring us Swaraj we should have obtained it long ago when Surendranath and Lal Mohan were with us. Something more is needed and it is the earnest hope of all concerned that by mutual goodwill and a policy of give and take we would so adjust our relations that Swaraj will be won not by storming nor yet by stealth, but by deliberate shouldering of responsibilities in a spirit of courage and comradeship. And so we come to the practical work of the Conference which has begun after the spectacular and impressive presentation of Indian demands. And it is at this juncture that the Prime Minister's friendly advice should prove most valuable. There are grave and delicate problems to be faced and decided in the Committee, problems which have only bred suspicion and defied settlement in the past. First comes the age-long communal ques-

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tion which by a tragic irony of things is held out as an unpassable bar to progress on constitutional lines. Even if a final settlement of the problem is not possible at present surely some arrangement could be made tentatively in view of the magnitude of interests involved. Like practical men, the Indian delegation could certainly agree upon a "*modus vivendi* which will serve until something more stable is evolved." That way lies practical statesmanship.

We are told that already the federal committee has set about its business under the able guidance of Lord Sankey. Much of the real work of the Conference will devolve upon it and many a knotty problem will have to be tacked by it in a spirit of broadminded statesmanship. Here again, the personality of the Prime Minister, which has played no inconsiderable part in the early stages of the Conference will be an invaluable asset. The nature of the task awaiting the Committee was succinctly explained by the Prime Minister when he asked :

"What would be the nature of the component units which are to be fitted in the scheme of federation; the nature of the central co-ordinating structure, its relation to the Provinces and the Indian States and its powers, and what provision will be necessary to secure the willing co-operation of minorities and special interests. It is quite clear that the central structure must be federal. But are residuary powers to rest with the Centre or with the component States? How are the minorities to be induced to co-operate whole-heartedly in a scheme of Indian Self-Government ?". On a satisfactory solution of these will depend the success of the Conference. But one thing is clear. Whatever may be the London decisions the practical working of the scheme will depend on the willing co-operation of the people of this country. And the country is in no mood to listen to soft words and platitudes when thousands are still rotting in jail and the men who count most in the scheme of reconstruction have no voice in the deliberations of the Conference. The great handicap, we need not disguise it, of the Congress abstention could not perhaps be avoided under the peculiar circumstances of the situation. But surely an imaginative Government could have transformed the atmosphere with a magnificent gesture of confidence and good will. It is a pity that Mr. Ramsay Mac Donald did not rise to the height of the occasion by releasing the civil resisters from prison. Then indeed could the work of pacification have begun under more auspicious circumstances and the spirit of goodwill and earnestness would have touched the heart of a Nation in anguish, ready to respond to a generous gesture.

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PEOPLE PROMINENT IN THE PUBLIC EYE.

Sir C. V. Raman—Sir Dinshah Mulla—Dr. Kokatnur—Sir Isaac Alfred Isaacs—rs. J. P. Srivastava.

Sir C. V. Raman.

IN awarding the Nobel Prize in Physics for 1929 to Sir Chandrasekhara Venkata Raman, Kt.; F.R.S., the Swedish Academy has focussed the attention of the scientific world on a very interesting personality. The first scientist of Asia to receive the honour, his name now ranks with such celebrities as Rontgen, Rayleigh, Professor and Madame Currie, Marconi, and Einstein. It is not degrees but the inner self that makes the man, and the spirit of self-sacrifice, that has animated many a savant in the world, beaconed also to Professor Raman at an early age of his life. An M. A., at the age of eighteen with a First Class First, scientific research was certainly not the first line he chose, for in 1907, at the age of nineteen he was appointed Assistant Accountant General. But even when provided with a lucrative post and assured of a settled life, he could not resist the fascination of scientific work. A chance coincidence brought him into touch with the newly started Indian Association for the Cultivation of Science founded in Calcutta by the late Dr. Mahendra Lal Sarkar of hallowed memory. Thenceforward, the young official of the Finance Department was to be found after his office hours quietly working in the laboratory of the Indian Association where he was "discovered" by that intellectual expert, the late Sir Ashutosh Mukherjee. Professor Raman made the final choice of his life in 1917 when he resigned his high office of Deputy Accountant General, Bengal, to take up appointment as Palit Professor of Physics in the University College of Science, a position from which he has earned his world-wide repute and which he still adorns. This has also enabled him to continue his intimate association with the Indian Association of which he is now the Secretary and the life-force. Professor Raman's contribution to science lies in his researches in Accoustics, particularly in the theory of Indian musical instruments, and in his studies of the molecular scattering of light. He is considered such a great authority on Accoustics that he was asked to contribute a volume on the subject in the famous series known as the Handbuch der Physik, published from Germany in 1927. But his greatest achievement lies in the carrying forward of the researches of the late Lord Rayleigh in the theory of the scattering of light by molecules, by means of which Lord Rayleigh had explained the blue of the sky. Professor Raman by a series of intensive laboratory work on various purified organic and inorganic liquids, solids and gases, established the thesis that the scattering of light by the molecules was confined not simply to the atmosphere as Rayleigh's conclusions implied, but was a universal phenomenon. These patient studies culminated in the discovery of what is commonly known as the "Raman Effect", named after him. It was shown that the spectrum

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of the incident light on any transparent medium is different in character from that of the light scattered by the molecules of that substance, the new lines in the spectrum of the diffused light being known as "Raman Lines." When it is recognised that each substance has its own characteristic Raman line, the discovery of this new type of secondary radiation, becomes one of fundamental importance in Physics and Physical Chemistry, and is indeed regarded by Professor R. W. Wood as "one of the most convincing proofs of the Quantum Theory." He describes the discovery as "beautiful." Those who have had the privilege of knowing Professor Raman can testify to the high ideals that inspire him. "I will collect degrees like postage stamps but I will remain plain C. V. Raman," was a remark characteristic of a true devotee in the cause of science. Honours have been heaped quickly upon him recently. An F. R. S., at the age of thirtysix, a knighthood in 1928 at the age of fortyone, the same year that he was awarded the Matteucci Medal by the Italian Society of Science at Rome. Only a few weeks ago he was awarded the Hughes Medal of the Royal Society of London. And now comes the Nobel Prize, the world's blue ribbon for the highest work in Arts, Science and Humanitarianism. Professor Raman's achievements are a standing monument of purely Indian scholarship for all his education and work was accomplished in India. He does not believe in the theory that education and training in a foreign land is necessary to bring out the genius of the Indian people even in the sphere of science. The Indian offers him today his hearty felicitations as one of the world's greatest living scientists.

II

Sir Dinshah Mulla

Sir Dinshah Fardunji Mulla who has recently been appointed a Member of the Judicial Committee of the Privy Council, was born in April 1868. He received education at the Elphistone College, Bombay, from where he passed his M. A. examination in the year 1888. Ten years later he passed his solicitor's examination and in 1908 the advocate's examination. During the interval he was a partner in the firm of Messrs Mulla and Mulla, solicitors. Between 1919 and 1921 he was President of the Tribunal of Appeal, which was created for the trial of land acquisition cases in connection with the Bombay Improvement Trust. In 1922 he was appointed to act as Advocate-General of the Bombay High Court, but within ten days of his appointment he was given a higher appointment of acting Judgeship of the High Court. Later on he was twice appointed to act as Advocate General. In 1923 he was temporarily appointed Law Member of H. E. the Viceroy's Executive Council. There he was responsible for the enactments of the Transfer of Property Bill and the Sale of Goods Bill. His elevation to the Judicial Committee of the Privy Council is in consequence of the vacancy caused by the death of Sir Binode Mitter. The two other Indians who were appointed to the Judicial Committee of the Privy Council were the late Mr. Ameer Ali and Lord Sinha. Sir Dinshah is the author of several publications on law which are justly regarded as standard authorities. Sir Dinshah's appointment to the Judicial Committee of Privy Council will meet with the approval of all sections of his countrymen. For years he has been the outstanding figure in the legal

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sphere of Western India. He owes his success not only to a great charm of manner and an ingratiating personality, but to sheer hard work and to a complete study of the details in the case before him. His appointment, therefore, to the membership of the Judicial Committee of the Privy Council will be received with general satisfaction all over India and particularly in Bombay. It is the crowning achievement of a singularly brilliant and varied legal career such as is without parallel on the Western side of India. Sir Dinshah has now captured almost all the prizes that are within the reach of an Indian lawyer. He has been successively a solicitor, advocate, President of the Tribunal of Appeal, Judge of the High Court, Advocate-General and Law Member of the Viceroy's Council. But he has been much more than a merely successful lawyer. He has been—both as an advocate and a commentator—a lucid, brilliant and versatile expositor of the law in British India. In the course of his legal career he has made the entire domain of Anglo-Indian law his own. Not the least significant of the honours achieved by Sir Dinshah was his being invited to give the Tagore Law Lectures at the Calcutta University. His elevation to a seat on the highest tribunal in the Empire is a fitting culmination to a career so strenuous, so varied and so distinguished.

III

Dr. V. R. Kokatnur

Among the visitors to India this cold season is a distinguished Indian, now an American citizen, Dr. V. R. Kokatnur, who has returned home after twenty year's stay in his adopted country. He had just taken his degree in Science from a Poona College, when in 1912 he was attracted by an announcement of a number of scholarship by a Sikh farmer in California, who gave his potato-farms to finance the scheme. Mr. Kokatnur was one of the recipients and with a hope of gaining science and fortune he went to New-York and tramped to California, only to find that the potato-crop had failed and the scheme had evaporated. But Mr. Kokatnur finding himself stranded for a while picked up a living by doing odd manual jobs, till at last he secured an introduction to the President of the California Fruit Canners' Association, and through him was allowed to learn the canning processes and do research work in the preservation of food stuffs. Here he not only mastered his work, but studied it scientifically and in six months he had prepared his original thesis based on research, which was published in the *Journal of the American Chemical Society*, on the basis of which he was elected to 'Sigma XI' which is a national scientific society. He got also the only fellowship they had in Chemistry. The following year he was given a research assistantship when he could both teach the undergraduates and do independent research. In a year he became Ph. D., and his dissertation was published in the American Chemical Society's journal, which evoked much interest. Since then Dr. Kokatnur has made a name in America as one of the leading chemists in that country. He has about a dozen important inventions to his credit, and carries a number of international patents including 'master patents'. Among these he has developed a process by which the solvent known as 'Aeroplane Dope'

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which was highly explosive, has been tamed and made commercially profitable. This material is used to bring toughness to aeroplane-wings, so that air does not penetrate it. Besides, it is made water-proof and fire-proof. He has also invented a process of Turkey-red dye which is used in cotton and woollen goods in India, and can be made even cheaper than in Germany. This dye is at present imported to India exclusively from Germany to the extent of two to three crore rupees a year. Then in the line of soap, at present only some of the largest factories can recover glycerine which is a valuable by-product of soap-manufacture. It was a Frenchman who first invented soap some hundred years ago and during the last twentyfive years glycerine is being recovered. But according to Mr. Kokatnur's method, you can gather commercially glycerine even from a pound of soap. On this process Dr. Kokatnur has got 'master patent' in Germany. Such is the great Indian chemist who has now come home. It is understood that this visit to his mother country includes investigation into possibilities of industrial and trade contracts between India and the States.

IV

Sir Isaac Alfred Issacs.

So Sir Isaac Alfred Issacs succeeds Lord Stonehaven as Governor-General of Australia. A Jew by birth and religion, the rt. hon. Sir Issac has been on the bench of the Australian High Court, from 1906, of which he was appointed Chief Justice at the beginning of this year. He was born on August 6, 1855, at Melbourne. Graduating as a scholar in law with first class honours, at the Melbourne University, he entered the Victorian Bar in 1880 and became a Q. C. in 1899. He was a member of the Victorian Legislative Assembly, from 1892 to 1901, and retired as a member of the Federal Parliament. He was Solicitor-General of Victoria, in 1893; Attorney-General, in 1894, and again in 1900. He was a member of the Australian Federal Convention, in 1897, which framed the Commonwealth constitution; of Royal Commission on Parliamentary Procedure, in 1894; a member of House Representatives of Australian Commonwealth Parliament, from 1901 to 1916; Attorney-General of Australia in 1905-6; and Acting Chief Justice from 1927 to 1929. He became a P. C. in 1921, and a member of the Judicial Committee of the Privy Council in 1924. Sir Isaac Isaacs' appointment marks an important constitutional change in the relations between Britain and the Dominions. It is the first practical result of the decision of the Imperial Conference of 1926 (following the historic declaration of equality of status) that the Governors-General should be appointed by the King on the advice of the Dominion and not on that of the Home Government. Sir Isaac Isaacs, who is a septuagenarian, is the first Australian to occupy the post of Governor-General of his own country. His recommendation by the Australian premier, Mr. Scullin, last year, raised a stormy controversy in regard to whether the Government were entitled to alter the traditional procedure regarding the Viceregal appointments without reference to the people. But the announcement now made clearly establishes a precedent which, we feel sure, will be adhered to in future.

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V.

Mrs. J.P. Srivastava

We doubt if any legislature in the world can offer an example of a husband and his wife being members at the same time, such as is now witnessed by the election of Mr. Jwala Prasad Srivastava, and the nomination of his wife by the Governor to the United Provinces Legislative Council. It creates an interesting record, for there is no other case in India of a husband and his wife serving together on a legislative body, and it has never happened anywhere else before. This interesting event is evidently unique in the history of legislatures, though there are a number of instances of fathers and sons or daughters being members of the House of Commons: apart from Mrs. Ahmad Shah, who also was a nominated member for a few months of the local legis lature. Those who have the privilege of knowing Mrs. Srivastava confidently expect that she will take a prominent part in the work of the Council. Her husband—a sketch of whose brilliant career we published last March—is well known as a prominent member of Cawnpore business community. Mrs. Srivastava, who spent a number of years in England while her husband was there, has also taken a considerable share in public activities, having occupied a leading place in social and educational work. When the Whitley Labour Commission came to the United Provinces last year, she was appointed a lady assessor and effectively helped in the examination of witnesses, including her husband. She takes a keen interest in the welfare of the labourers of Cawnpore, and is a doughty champion of the cause of women. She is highly proficient in English and is immensely popular in society both at Cawnpore and at Naini Tal, where she spends the summer. She is not only a great and charming social figure, but one who sheds the light of her unbounded enthusiasm on the movement for women's progress in this country. Highly educated and deeply interested in public welfare, this talented and cultured lady is sure to justify her nomination to the legislative council of these provinces, and we congratulate his Excellency the Governor on the excellent selection he has made.

Mrs. J.P. Srivastava.

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THE NECROLOGY OF THE MONTHS

Sir Moti Sagar—Mr. R.D. Mehta—Sir P. Ramanathan—Mr. H.L. Nandkeolyar.

Sir Moti Sagar

SIR Moti Sagar was born in November, 1873 and was thus nearly fifty-seven years of age at the time of his death. He was the son of the late Rai Bahadur Sagar Chand, Inspector of Schools in the Punjab and one of the foremost educationalists of his time. Sir Moti Sagar took the Law degree in 1896 and practised as a Pleader for some time in Lahore. He moved to Delhi, where the steadily built up leading practice, and then returned to Lahore in 1914, where he rose to the highest honours in the profession, and became an acting Additional Judge of of the High Court. Though he was great in many spheres, it is as a warm friend and a sincere colleague that his loss is mourned in Upper India. There is hardly a man in the profession in Upper India who did not profit by his ripe experience and sound advice. He was at sometime or other a friend to the junior and the senior alike and was modest and unassuming in his ways. He combined high intellectual attainment with industry and he maintained the highest traditions of the Bar and gave his life to the service of his profession. The legal profession has lost in his premature death one of its foremost men and the Punjab and Delhi have been deprived of the services of one of their foremost citizens. It was in recognition of his forensic succ and sound knowledge of law th was elevated, in the summer to a seat on the Bench of Court. But he preferred the legal profession to the calm and dignified life of a Judge and so reverted to the Bar in 1924. Sir Moti Sagar's activities were not confined to his work within the precincts of the Courts. Outside the sphere of his professional duties he took a leading part in several educational institutions. He maintained a school at Delhi for the education of girls, and devoted considerable time to the onerous duties which devolved upon him as the Vice-Chancellor of Delhi University. Endowed, as he was, with a sweet temper and lovable disposition he enjoyed the unique privilege of making many friends, but losing none. It is therefore only natural that he should leave many pleasant memories behind.

Mr. R.D. Mehta

Mr. R. D. Mehta was one of the most prominent residents of Calcutta. He had been a leader of the Parsi community for a long time, and was a great favourite with all communities, because to his sound common sense and business acumen he added a very unusual charm of manner. In the old days he put in some good work in the Calcutta Municipality. He was always to the fore where charity was concerned and was a very mason, a l

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apprenticed to the firm of Messrs. Apcar and Co. In 1870 Mr. Mehta went to Hong Kong to inaugurate a branch of his father's business, and seven years later he went to England to purchase the machinery with which he founded the Empress Cotton Mill in Calcutta. From that time he became closely identified with many other commercial and public enterprises which benefitted a large contingent of the poorer classes of Bengal. He paid several visits to England. Mr. Mehta was nominated Sheriff of Calcutta in 1893. In various capacities he continued to make his influence and philanthropy felt, and with his remarkable success in business and perfect urbanity of manners he combined qualities that placed him in the front rank of Bengal's public men of the day. Even a brief list of Mr. Mehta's activities is sufficient to demonstrate the usefulness of his many-sided activities.

III.

Sir P. Ramanathan

In the death of Sir P. Ramanathan, Ceylon has lost her distinguished Indian leader at the age of seventy-nine. Sir Ponnambalam Ramanathan held very distinguished offices and rendered conspicuous service to his country. He was a member of the board of education for long years and acted three times as Attorney-General of Ceylon. He was an active member of the Ceylon University who have the p... admitted *honoris* Mrs. Srivastava confide... nglish bar that she will take a promine... C. in in the work of the Council. ... husband—a sketch of whose brilliant career we published last March—is well known as a prominent member of him great respect in Christian lands. He had travelled widely and was the recipient of ethusiastic receptions in several states of America. His treatises on Indian philosophy, religion and ethnology have been eagerly read and appreciated wherever English is spoken. He commanded a style which was at once pithy and elegant. As a politician, he was an advocate of liberalism and was head and shoulders above the rest of his compatriots, and strove strenuously for the advancement of Ceylon. During the Donoughmore Commission's enquiry his services were in great demand. For the advancement of culture and learning he devoted almost the whole of the latter portion of his life. He founded in 1913 the Ramanathan College for girls, a residential institution with provision for two hundred girls, in his original home,—at Jaffna. In 1921 he added another College, for men, at the same place. His death at the ripe age of eighty removes from Ceylon the most outstanding figure of that land. The Indian community, in particular, have lost a leader difficult to be replaced, and the people of Ceylon, in general, are the poorer by his death at the present time.

IV

Mr. H. L. Nandkeolyar

A brilliant career has been cut short, by the cruel hand of death, in the sad and premature passing away of Mr. Harnandan Lall Nandkeolyar, Bar-at-Law, of Patna—brilliant as an advocate and brilliant as a publicist. Born in 1892 —the eldest son of the late Mr. Parmeshwar Lall, a well-known his... ree public man—he has been cut excel... he prime of life. After taking ... e of Master of Arts at the ... University, he was called

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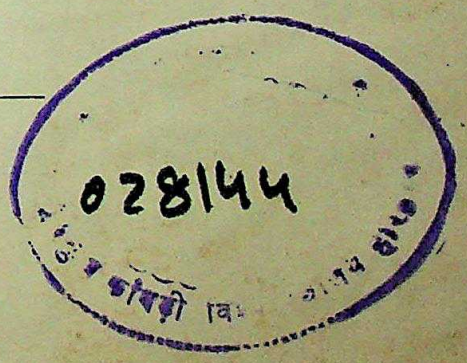
to the Bar, by the Middle Temple, in 1913. As soon as he settled down to parctise, at Patna, he established it beyond all doubt that he would soon make his mark as a skilful advocate. On the establishment of the Patna High Court, in 1916, he soon acquired a steady and expanding practice, and by 1921 he had become so prominent amongst the Junior Bar that he was appointed, for a term of five years, the Assistant Government Advocate. In this capacity he established a record as an almost ideal Crown prosecutor, and his ability, integrity and fairness were acknowledged not only by his adversaries, but also in more than one judgment of the High Court. At the expiration of his term ffice, at the end of 1926, he soon to enjoy a most lucrative prac- As a private practitioner, he ubtedly enhanced the great re- tion he had already acquired in areer as a lawyer for the Crown. testimony that was borne to his ess at the Bar, and to the many great qualities which are conducive to it, by the Chief Justice of the Patna High Court and the leaders of the Patna Bar—on the occasion of the reference in the court—was but a just tribute to his memory. But his career was crowned with success not only in the great and honourable profession to which he belonged. He achieved a notable success as a well-informed and well-read publicist. He was a man of scholarly tastes and had a distinctly literary flair about his writings. He was a most valued contributor to the *Hindustan Review* and his writings to this periodical—the last of which appeared in our October issue—were appreciated by a large circle of cultured readers. In politics, he was a staunch nationalist, and for years he had been one of the directors of the *Searchlight* of Patna. Above all, his was a charming personality—intensely sociable and remarkably attractive, and his untimely death has left a distinct void alike in the public and the social life of Behar.



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OM MANE PADME OM !

By Mr. H. W. B. MORENO.

Om Mane Padme Om !

In all Creation lies but One,
That was and is and e'er shall be,
Brooding upon the silent sea.

Om Mane Padme Om !

For all dissolves to nought, save One,
All doubts are flown all shadows flee,
When thou but comprehendest Me.

Om Mane Padme Om !

I spring like as the lotus, One;
The dew drops gather round in glee,
My leaf is wet, but soon is free.

Om Mene Padme Om !

The Mighty, Moving, Mystic One,
That casts a scent o'er land and sea :
In Universal Harmony.

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